

A
Compleat Translation
OF THE
S E Q U E L
OF THE
P R O C E E D I N G S
O F

Mary Catherine Cadierc, *K*
Against the Jesuit

Father *John Baptist Girard.*

CONTAINING
Many CURIOUS PIECES under the
following Heads ;

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| <p>I. Her Justification, written by herself, giving an Exact Account of all that passed between her and Father <i>Girard</i>, from their first Acquaintance to the final Determination of their Affair by the Parliament of <i>Aix</i>.</p> <p>II. The Examination of Father <i>Girard</i>.</p> <p>III. The Memorial of Objections against Father <i>Girard</i> and the <i>Attorney-General</i>,</p> | <p>wherein the <i>Challenges</i> made by that <i>Jesuit</i> against her <i>Witnesses</i> are proved null, and her's against his <i>Evidences</i> are proved valid</p> <p>IV. Remarks on the <i>Manuscripts</i> distributed by Father <i>Girard</i> in the Course of the Pleadings of the <i>Advocate-General</i>.</p> <p>V. A Full Answer to Father <i>Girard's</i> Memorial or Defence.</p> |
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T H E
JUSTIFICATION
O F
M. Catherine Cadriere.

Containing

A FAITHFUL ACCOUNT of all
that passed between her and Father John
Baptist Girard, Rector of the Royal Semi-
nary of Chaplains of the Navy in the City
of Toulon, as well as in the Course of the
Prosecution, now depending before the Par-
liament.



THE Publick have concern'd themselves
too much in my Misfortunes, for me
to neglect giving them a particular Ac-
count thereof ; and I flatter myself that
as soon as they are inform'd of my Case,
they will be persuaded that I deserve
more to be pitied then condemned : I have been se-
duc'd, and the Seducer to whom I have fallen an un-
happy Victim, made use of such Methods for that

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Purpose, as it was impossible for me to mistrust. The only Consolation that is left me, is, that my Story will be a Warning to Persons of my Sex, to be upon their Guard against the most specious Appearances of Piety and Religion, whenever their Directors attempt to ingage them in new Ways, and to lead them out of the Paths prescribed by the Gospel, and by the Example of the Saints.

I am not Ignorant of the Character wherewith the *Jesuits* make it their Business to brand me: their Society, which is dispers'd every where, speak likewise every where the same Language; but as nothing can withstand the Truth, I am satisfied that a bare Recital thereof will be sufficient to set Father *Girard* and me in such a true Light that any one may be able to make a right Judgement of both our Characters. I leave to my Advocate and my Attorney, the Care of finding in their Books Examples of my Misfortunes, and of finding in the Law what Punishment is due to the Author of them; and I reserve to myself the Care of affording my Innocence all the Assistance and Vindication which the Ignorance of my Sex, and my Want of Experience, can afford it. The Simplicity of the Relation I am going to make, will have all the Force of Truth, and I have been taught from my Infancy that the Truth will always prevail: That seems to me sufficient for my entire Justification.

I was born at *Toulon* on the 12th of November 1709; as to my Family it is but of the common Rank; I lost my Father whilst I was very young who liv'd a good Christian, and died the same; God had given a Blessing to his Commerce, because he shar'd his Profits with the Poor, and his Example was the first Instructions which Providence gave my Brothers and me. My Mother who was left a Widow with four Children, of whom I am the youngest

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est, apply'd herself wholly to the Care of her own Soul, and our Education, and had the Comfort to see that all her Labour was not lost. My eldest Brother had design'd to turn *Carthusian*, and it was only at my Mother's Intreaty that he enter'd into a married State; the second enter'd into the Order of St. *Dominic*: It wou'd not become me to praise him, but the Degree he has taken of Batchelor of the *Sorbonne*, is a sufficient Proof of his Application to his Studies, and I have never heard that his Superiors have complain'd of him. As for the third, he is a Secular Priest; and tho' I am ignorant what Opinion Father *Girard* may have of him at present, I know that all the while I was under his Direction, he gave him the best of Characters, and even procur'd him the Esteem and Friendship of the Bilhop of *Toulon*.

As much as my Mother apply'd herself to the Education of my Brothers, she was yet more careful of mine; never did she suffer me out of her Sight, and the sweetness of her Temper render'd her so dear to me, that I knew no greater Pleasure than that of being with her. She first gave me those Instructions of which Children are capable in their tender Years, and which such Mothers, as are as good Christians as she, never fail of giving them. M. *Giraud*, Minister of the Cathedral of *Toulon*, was the first who administer'd the Communion to me; his Zeal to Religion made him spare no Pains to inform my Reason which began to dawn, and 'twas from him I learnt the Holiness of the Action I was going to do, as well as with what Purity of Disposition I ought to undertake it.

As I then design'd to have enter'd into the Society of the third Order of St. *Theresa*, I address myself to Father *Alexis*, a discalceated *Carmelite*; and as this Design was very commendable, M. *Giraud*, my first Confessor approv'd thereof. An Indisposition

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disposition made me leave Father *Alexis*, and I had Recourse next to *M. d'Olonne*, Rector of the New Parish : These three Directors were animated by the same Spirit, spoke to me after the same Manner, and conducted me in the same Paths ; the Gospel was the Rule whereby they squared their own Conduct, and they prescrib'd it to me as the Rule of mine. I was born with a tractable Disposition, and 'tis a Mercy for which I ought to thank God, that either through a Principle of Virtue, or my natural Constitution, I never was inclin'd to enter into the Marriage State : And as I was devoted to my Mother, both by Duty, Gratitude, and Inclination, I cou'd not resolve upon any Thing which wou'd oblige me to part from her. My Course of Life had nothing in it but what was ordinary and common ; the Examples of my Father and Mother had taught me to love the Poor, my Confessors exhorted me thereto as a Duty ; I follow'd their Advice, and made amends for my not being able to bestow so much in Alms upon them as I could have wish'd, by the Assistance I gave them in serving them in the Hospitals.

I was not above eighteen Years old, when being struck with Father *Girard's* great Reputation, I imagin'd it wou'd be greatly to the Advantage of my Soul to address myself to him. The Fame of his Sermons, the Encomiums that were given to his Method of Direction, what his Devotees publish'd of his Experience in the Ways of God, and perhaps a little Vanity, induced me to have Recourse to him : He receiv'd me without showing any Eagerness to have me for his Penitent, and spoke to me of God in such a Manner as did not in the least abate my desire of taking him for my Confessor.

I was two Years and a half under his Direction : During the first Year nothing extraordinary happen'd ;

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pen'd; only I have heard, from several Hands, that he often inquired after my Name, the Condition of my Family, and even after my Character. I cou'd perceive myself that he observ'd me very attentively, which I attributed to his Zeal for my Perfection; he likewise made me enter into a Friendship with some of his Devotees; however, methought, he seem'd always to show the most Regard to me. Let him be never so busy, he was never so to me; and when I ask'd for him, whether at the Gate of the Convent, or in the Confessory, I never met with any of those Delays, which chagrin Persons of our Sex, who naturally love Distinction.

Some time afterwards, Father *Girard* enter'd into such Particulars with me, as might have made one take him for any Thing sooner than a Director; but I did not then take Notice of them, so much was I pre-possess'd in his Favour by his outward Appearance of Sanctity. He wou'd often tell me, *that his good God required something more of me; and ask'd, if I wou'd not deliver myself up to him for once.* One Day when he was talking to me after this Manner, with more Earnestness than usual, I answer'd him, *That I was ignorant of the Designs of God upon me;* to which he reply'd, *That he had known them for a long Time;* and the Conversation went no farther for the present. But a little while after, in a Visit that I made him, he ask'd me, *If I was well, and whether I was troubled with that Infirmary, which is the Characteristick of my Sex.* I don't know for what Reason he ask'd me that Question; all that I know, is, that he breathed upon me after a manner that was very extraordinary, and that the Alteration which I found in myself from that Moment, never seem'd to me to be natural.

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I believe I may be excus'd entering into particulars, of all the different Conditions wherein I have been found; there are some of them wherewith I am not well acquainted, only by the Accounts I have had from those who were Witnesses thereof, so much was I out of my Senses, and so entirely depriv'd of Reason. I shall one Day give a particular Account thereof, and submit myself to the Judgment of the Publick; as I don't comprehend them, I believe they will not comprehend them better than me, and that nobody but Father *Girard* will be able to explain them; wherefore I will pass on from my Life (which has for some Time been the Subject of the Dissertations of some Persons, and of the Raillery of others) to the History of my Misfortunes.

In the Conversation just mention'd, I declar'd to Father *Girard*, that *I resign'd myself up entirely to him*, to which he answer'd, *That he was charm'd with my Disposition*, and order'd me to receive the Sacrament every Day, with this Precaution, *That it shou'd be in different Churches*.

I had scarcely follow'd this new Method of Direction, when I found myself utterly incapable of Praying, of which I gave an Account to Father *Girard*, who, to encourage me, told me; *That I ought not to be uneasy at that, because Prayer being only the means of arriving at God, became useless when once we were there; that the more the Souls that are under an inward Direction, resign themselves to God, the more they find that they cannot say the Pater-noster; that the Matter of the greatest Importance was to deliver one's self up to God, and that having once given way to the Operations of Grace, there was nothing more to be done, but to suffer God to operate within us.*

As this Doctrine was new to me, and my other Confessors had always talk'd to me after another manner,

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ner, I cou'd not forbear testifying my Surprize to him, and saying; *That the Saints had never walk'd after that Way.* In order to banish my Scruples, he answer'd me; *That we must not always regulate ourselves by the Saints, and that God had different Ways of conducting Souls.* Being accustom'd to receive his Directions like Oracles, I made no Answer to this Discourse; and before we parted, he order'd me to come to him every Day, and give him an Account of the State of my Soul; I obey'd, and his daily Instructions generally lasted between two and three Hours.

As I defer, till another Opportunity, the relating all that happen'd extraordinary within me, and I declare once more, that I don't comprehend it myself, I shall content myself with observing *en passant*, that Father Girard constrain'd me to accept a State of Possession, telling me, *That it was the Will of God.* I was us'd to obey him, wherefore I only answer'd, *That if 'twas God who commanded it, I would submit thereto; but that if those Orders came only from himself, I did not think myself obliged to comply with them.* To this he replied with that magisterial Tone, which he very well knows how to assume when he pleases; *That it was the Will of God, and that I must resign myself up to all that was required of me:* I accepted then of a thing, of the Consequences whereof I was entirely ignorant, and had hardly pronounced the Words of the fatal Acceptance, but I found myself quite chang'd.

Here begin my Misfortunes; in vain did I inform F. Girard, *That I had continually before my Eyes the filthy Representations of horrible Nudities of Men and Women;* he answered, *That God designed to purify me thereby, in order to render me capable of his Gifts; and that I ought to make use thereof to humble and resign myself*

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to the Will of God, without perplexing myself about what passed within me.

I fell sick, and 'twas on account of this Illness, that Father *Girard* began to come frequently to visit me, when he used to lock himself up alone with me in my Chamber; and as I often had Fits, during which Father *Girard* never called any Assistance, when I recovered from them, I found myself in indecent Postures, the Consequences whereof I did not well apprehend: But the Modesty which is natural to my Sex, made me see enough to give me Scruples upon that Head.

Father *Girard* removed these Scruples by his Principles, wherein, since his beginning to talk a certain Language to me, consisted all his Direction. He told me then; *That God permits and requires, in order to humble us, and conduct us to the highest Perfection, that certain things should pass within our Souls, to which we ought never to give any Attention.*

I now unfortunately experienced, that when *Libertinism* puts on the Appearance of Piety, and we are directed to *Uncleanness* by Principles of Religion, that Fund of Corruption which we all derive from *Adam*, blinds the Understanding but too soon, and delivers us up even to the most shameful Passions without Scruple or Remorse. The Mask of Sanctity made me look upon, as permitted or indifferent, such things as would not have failed to startle and shock me, had they been offered to me under any other Light.

When Father *Girard* found me in Bed, after having lock'd the Door, he would place himself by my Side, and drawing me towards him, would put one Arm behind me, and the other before; at other times he would *uncover* me, and rove with his Hands all over my Body. As I was subject to Swoonings, I cannot answer what he did to me

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me when I was in that Condition ; all I remember is, that when I came to myself, I found myself in such Postures, as gave me afterwards to know, that Father Girard had not been satisfied with only looking on me.

One Day amongst others, recovering from a violent Swoon, I found myself stretched out upon the Ground, with him behind me, holding his Hands upon my Breasts, which he had uncovered. As Modesty and Religion have their Returns, especially in a Person well bred, and brought up in the strictest Rules of her Sex's Modesty, I could not forbear asking Father Girard, *How he came to take such Liberties ?* He answered, *That it was the Will of God, who would make me pass through these mortifying Tryals, to conduct me to Perfection.* He did yet more ; he told me one Day, *That his good God would have him clap his Side to mine ;* and as I was in Bed, he placed me on the Bed-side, and uncovering his Breast, *got upon me ;* a more particular Account might shock the Modesty of those who may happen to read this Memorial ; I cannot so much as think of it without blushing.

Sometimes he gave me a few Lashes with a Discipline, and afterwards *kiss'd the Place* where he had lashed. One Day being come to visit me, in order to chastize me, as he said, for a pretended Failure in my Duty to God, he first lock'd the ChamberDoor, and then ordering me to kneel down before him, and holding a Discipline in his Hand, added ; *That I deserved that all Mankind should be Witnesses to what he was going to do ;* however, he desired me to swear and promise never to speak thereof, which I did, not knowing his Intentions. Being encouraged thereby, he said, *That he was going to declare to me the Will of God, which was ; That since I had refused to be cloathed with the Gifts of God, the*
divine

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divine Justice required that I should be stript stark naked. I was shock'd at these Words, and whether it was an Oppression of my Spirits, or any other Cause not known to me, I fell into a Swoon; and when I recover'd was perfectly stupified, whereupon I obeyed without Difficulty all that he required of me.

He commanded me then first, to pull off my Handkerchief, after that my Head-cloaths, Girdle, and Night-Gown: In short, he made me strip to my Shift, in which Condition he embraced me behind: I don't well know what he did, but I felt a Sort of Pain which was new to me; after which he helped to dress me, and order'd me to do the same. More than once has he made me lie down upon the Bed, and in this Posture did he handle and kiss me without Reserve or Discretion; always assuring me, *That this was the new Way to sublime Perfection, and that, provided we are faithful in our Nothingness, we ought not to trouble ourselves about what passes in our Body, but banish all Scruples, Doubts, and Fears, because the Soul becomes thereby more enlighten'd, more strong, more pure, and acquires the holy Liberty.*

He wou'd often fall on his Knees before me, and in that Posture would say to me the most tender Things imaginable. He was the first that ever spoke to me of Love; I don't know whether other Men are more passionate in their Addresses to their Mistresses, or speak to them in a more tender Language; what I know, by woful Experience, is, that Father Girard understands better than any one in the World, how to tame a severe Virtue, and encourage a timorous Innocence, by disguising the Sallies of a criminal Passion, and the loose Sentiments of a depraved Heart, under the specious Jargon of an affecting Devotion, and a sublime Contemplation.

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The Delays of Nature, no doubt disturbed Father *Girard's* Tranquility; wherefore, in order to apply a Remedy thereto, he brought me several Times somewhat, I know not what, to drink. I took this Draught because he said it would do me good, and the Effect thereof was a copious discharge of Blood, with a Sort of Mass of coagulated Gore; he would even make me sit upon the Pot in his Presence, which he afterwards carry'd to the Window, and examined attentively.

'Twas about this Time that he made me go to the Convent of *St. Clare* at *Ollioules*, which is a League from *Toulon*; he required of me that I should keep this Design a Secret from my Family, and had me admitted there as a Probationer, giving me out for a Saint of the first Rank. I have often been ask'd Father *Girard's* Motives for taking this Resolution. I must own, he never acquainted me with them; however, this Father's Friends have no Reason to alledge this Step as a Proof of his Innocence, since he took Care to get Leave for himself to enter the Convent, and when he made Use thereof, the Scenes that passed in my Chamber at *Ollioules*, were not different from those that passed in my Chamber at *Toulon*. He was even more imprudent, or more unfortunate, at *Ollioules* than at *Toulon*; for he was seen kissing me at the Grate of the Choir, as well as taking all the Liberties in the Parlour which that Place will permit.

He wrote to me very often, and had desired of the Superior, that the Letters which he should write to me, and my Answers, might not be seen; although that is a Custom from which they never recede in any well-regulated Convent. The Abbess of *Ollioules* had a great deal of Reluctance to consent to it; but what can one refuse to a Man of Father *Girard's* Reputation? I was surprised

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prized to see Mademoiselle *Gravier* come one Day to *Ollioules*, who demanded, in Father *Girard's* Name, all the Letters which I had received from him.

Easy and undesigning as I am, I deliver'd all that was requir'd, and even more ; for, with Father *Girard's* Letters, I deliver'd the Minutes of some of mine, which I had dictated to my Brother the *Jacobin*. One only Letter from Father *Girard* escaped this general Restitution ; which is that of the 22d of last *July*, which was produced in Court, and has been dispersed abroad in the World, where it has made Noise enough. The Account which I have here given of my Misfortunes, is a more natural and faithful Comment than any which the *Jesuits* can make. Father *Girard's* Letters were almost always full of Passion, and frequently wanton ; sometimes they had an Air of Devotion, under which, they who were initiated into the Mystery of his Language, found something else couch'd, besides evangelical Morals.

Father *Girard* has produced but sixteen of his Letters ; I have been shown some of them, such as are dispersed by the *Jesuits* ; I find them very short of the Number of eighty, which I returned to him, and had received from him ; and if I was to be confronted with him, about the Explanation of these Letters, I would oblige him to confess, that they have been composed anew.

Not content with writing to me, Father *Girard* gave me a Form of Confession, thereby to make sure of my keeping secret, all that had passed between him and me. Before he gave me this Form, he told me more than once, *That it was not necessary to confess any Actions of Uncleaness because to Souls who walk'd according to the internal Ways of Direction, they were but bare Temptations ;*

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tations ; and that we even acted very uprightly in not confessing them ; because thereby we confound the Devil, who would raise Scruples within us, about the particular Ways wherein God makes us walk, and secured ourselves, by this Conduct to the Treasure of an unalterable Peace. I have shown this Form of Confession to a Boarder in the Convent of Ollioules.

He even told me, and if his Letters are not mutilated, it will be found therein ; *That the Souls, which are led by the Way of Contemplation, ought to give an Account of the State of their Conscience to their Directors only, and that 'twas a Mistake to imagine that one ought to discover it to our ecclesiastical Superiors : And as he had no Mind to lose me if I had taken the Habit, he had often repeated to me, that the Vow of Obedience, which one makes in a religious State, does not extend to the Conscience, of which God and our Directors alone can take Cognizance.*

The good Examples I had before my Eyes in the Convent at Ollioules, and the holy Practices of that House, began to give me some Suspicion of the State of my Soul ; wherefore I resolved to leave that Convent, and go to Toulon, with design to consult some Persons of Piety, and some of the most enlighten'd Confessors. Hereupon Father Girard, whom I only told *that I design'd to go out*, took the Alarm, desir'd me to keep my Resolution secret, and would have engaged me to have chosen another Retreat, which was only to be known to him and me : God gave me the Grace not to fall into this new Snare. I know not which Way Father Girard's Designs upon me got Air, but they came to the Bishop of Toulon's Ear, who enjoined me, by the Authority which God had given him over me, not to stir out of his

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his Diocese, and I thought myself obliged to obey the Orders of my Pastor.

I left *Ollioules* then, with Messire *Camerle* the Bishop's Chaplain, and my Brother the *Dominican* who accompanied me, and conducted me to the Country-House of M. *Pauquet*, who is our Relation: After which the Bishop order'd Father *Nicholas*, Prior of the discalceated *Carmelites*, to take upon himself the Care of my Direction; Father *Girard's* Design of sending me out of my own Country, not having been agreeable to this Prelate, as I have already observed.

Two Days after my Arrival there, I had a Conversation of two Hours with this new Confessor, which was about the 18th or 20th of *September* 1730. I can't tell what he thought of me, but four Days after he returned again, and in the different Discourses which we had together, during a Day that he staid at this Country-house, he began to undeceive me both as to my State, and my Belief that I had been walking in the Way of Perfection.

The Discovery was more perfect in a third Visit which he made to me afterwards, and especially in a Conversation wherein I gave him an Account of the Maxims which Father *Girard* instill'd into me, and the Principles upon which he regulated his Direction. Father *Nicholas* asked me some Questions, and I declared to him Part of the Liberties which Father *Girard* had taken with me; I then found no Difficulty in comprehending the miserable Condition wherein I was, and resolv'd upon making a general Confession.

By the Father Prior of the *Carmelites*' Advice, I was removed to my Mother's Country-House, and having made my general Confession, received Absolution. I then experienced very sensibly the Blessing which God had given to my new State,
and

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and to the Prayers of the Church which had been put up for me privately.

The Bishop of *Toulon's* Country - Seat, where that Prelate happen'd then to be, is pretty near my Mother's House ; and he did me the Honour to come and see me some Days after my general Confession. He talked with me in private for a whole Hour, and examin'd me very carefully. Hereupon I confess'd to him Part of what had pass'd between Father *Girard* and me, at which he was startled ; and my Confusion and Tears making him comprehend yet more, than I had had the Courage to confess to him, his Religion and Zeal induced him to cause the Prayers of the Church to be again put up for me in his Presence ; to which he added his pastoral Blessing.

The whole State from which I was delivered seem'd to him supernatural ; he again came to see me next Day, and began to speak to me, before the Father Prior of the *Carmelites*, of the Liberties Father *Girard* had taken with me. This very much confounded me, and the more, because that Father had forbid my making mention to any one of those Liberties. This obliged me to fall at the Bishop's Feet, and conjure him to keep these Passages an inviolable Secret ; my Brother the *Dominican* coming in, join'd in the same Request, and he had the Goodness to promise it.

I return'd to *Toulon* about the middle of *October*, where I kept so close within Doors that I never stirr'd out but to go to Mass : About the same Time, some of my Companions, in the same Direction and Adventures, had some Scruples about their State, and address'd themselves to the same Prior of the *Carmelites*. Being undeceived as I had been, they followed the same Course as I had done, and were so much the more fortunate, inasmuch

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inasmuch as the Bishop of *Toulon* did not take so much Notice of them as of me.

This Change in them confounded Father *Girard*, who grew apprehensive that his Conduct and Method of Direction was better known than it ought to have been for his Honour. Wherefore he took a Journey to *Marseilles*, during which, Father *Sabatier*, another *Jesuit*, who had been inform'd of all that had pass'd between the Bishop and me, which was more than he ought to have known, got the *Prior of the Carmelites* suspended, and the Suspension of this Father was accompanied with a Prohibition to all the Confessors in the City to absolve me, before I had attoned for the Scandal I had caused in the Church.

Father *Girard* returning to *Marseilles* on the 16th of *November*, I fell that Night into Convulsions; on the 18th the Bishop's Court came to my Mother's, sent for me, and after putting me to my Oath, obliged me to undergo a long Examination, although I was neither summoned, nor served with any *Subpœna* to appear as a Witness. The *Jesuits* have taken Pains to publish this Examination, which Persons versed in these Affairs assure me is without Example, and what they are at a Loss to give a Name to.

I hope one Day to make the World sensible what they ought to think of all the Visions and Extasies about which I have been interrogated; and it will be no hard Matter to discover who is the Author of so many extraordinary Things. I don't know whether the *Jesuits* will find it so easy to justify Father *Girard's* Behaviour to me, with respect to his Morals, and his *Lewdness*. My eldest Brother, who happened to come in whilst this Scene was acting at my Mother's, was yet more surprized than I had been myself; wherefore he went to Council about it, and his Council were of
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Opinion, that I ought to make my Declaration, and prefer my Complaint before the Criminal Judge of *Toulon*. The Bishop's Court is so dependent upon the *Jesuits*, that it would neither have been prudent, nor safe for me, to expose myself to all the Injustice of that Tribunal.

My Complaint then before the Criminal Judge began this Affair, which in the End has drawn the Attention of all *France*, and even of all *Europe*. Immediately thereupon I was confined in the Convent of the *Ursulines*, by an Order of M. *le Bret*, First President and Intendant; which Order was afterwards confirmed by a *Lettre de Cachet*. This Convent is under the Direction of the *Jesuits*; and Father *Girard* had such an Influence there, that one may say, his Authority was absolute. There was I detained Prisoner, and permitted only to see my Mother, and even she was obliged to be precisely at the Hour prescribed, otherwise I was not even suffered to see her; besides which, her Visits were limited to once a Day. I was lock'd in, in a Word, I underwent all that the most infatuated *Nuns* can make one suffer, when they think they are acting for the Glory of God, or endeavour to make their Court to their Directors, by persecuting and using ill such Persons as are under their Power: How far soever Persons may stretch their Imagination, it will ever still fall short of what I endured.

I was refused having any Confessors; and upon my taking the Liberty to serve the Bishop of *Toulon* with Citations, in order to have one granted, they sent me successively *Messire Berge*, and the *Guardian of the Recollects*, who, before they would hear my Confession, proposed to me as a Condition absolutely necessary, and from which they could not recede, that I should retract my *Declaration and Complaint*, which I positively refused;

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refused: However, Father *Bastide* the *Minim* had the Charity to confess me, without exacting any such Thing. On the other Hand, the *Nuns*, in order to expose me to continual Vexations, and deprive me of all Manner of Consolation, would never permit my Mother to send a Servant to attend me; but the Lady *Guerin*, a *Jesuit's* Sister, and the Superior of this House, assigned me a Lay-Sister, who was Daughter to Mademoiselle *Guiol*, and was one of Father *Girard's* Penitents, as well as her Mother; so that I may say I had hardly the Liberty of Breathing.

Father *Girard* came very often to the Convent, I even believe that he once enter'd it; and I perceived, by the Manner of my being treated on that Day, what Sort of Orders he had given there upon that Head. My Mother complained very often to M. *le Bret* of the Barbarity wherewith I was used: I have been told that he sent Orders to his Subdelegate to enquire after my Treatment in that Convent; I don't know what Answer he returned him, but I am very well assured that tho' I should have said myself that I was dissatisfied with my Usage, I should have fared never the better. I had every thing to apprehend from my Gaolers, and it would not have been safe for me to have complained, though I had been never so ill.

I had yet something more to fear, and I was obliged, in Spight of my Teeth, to say I wanted nothing, when I wanted every thing. In the mean while, the Proceedings went on, and were directed by the *Jesuits*; the Prosecution had lasted already three Months and a half, without my being permitted to see either any Advocate or Attorney; and altho' I had served the Criminal Judge three different Times with a Remonstrance in due Form, to terminate the Proceedings, declaring that I had

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no more Witnesses to examine, and requiring him to proceed to Judgment, it was impossible for me to obtain a Decree.

My Complaints to M. *le Bret* had no more Effect than my Sollicitations for a final Hearing; at last the King referr'd my Affair to the Cognizance of the Parliament, to be determined finally; and the Parliament appointed as Commissioners to go upon the Premises M. *de Faucon*, and M. *l'Abbe Charleval*, Counsellor-Clerk, with Power to award. M. *Dargent* Attorney-General, arrived at *Toulon* on the 11th of *February*, and the Commissioners came thither on the 13th of the same Month.

On the Arrival of the Commissioners I had more Liberty, and was even granted a Council, which I could never obtain before; the Commissioners examin'd some Witnesses, and on the 23d of *February* they closed the Proceedings. I was serv'd with a *Subpoena* to appear personally, as was likewise my Brother the *Dominican*, and the Father Prior of the *discalceated Carmelites*; and Father *Girard* was only served with an Appearance, as was also my Brother the *Abbe*.

I don't at all doubt of the Impression which the Nature of these Warrants has made and will make upon every one's Mind: My Advocate and Attorney will make thereupon such Reflexions, as are agreeable to the Part they have had the Goodness to take in my Affair; I shall be satisfied with relating Things just as they are.

Father *Girard* made haste to give in his Answer, he knew that in appearing before the Commissioners he should be amongst his Friends. The third Day after the Warrant for my appearing personally, the Commissioners came to the Convent where I was detained, although I had never sent them any Petition, or made any Request to
them

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them to come and take my Examination. On the first Day of my hearing, which was the 23^d, and on the 26th I persisted in maintaining all that I had advanced in my Complaint. 'Tis easy to be imagin'd, that in the melancholly Condition wherein I was, my Spirits were quite exhausted; this served as a Pretence to Sister *Guiol* to press me to take something before I was examin'd a third Time by the Commissioners. I refused it for some Time; but at last being fatigued by her Importunities, and half willing, half not, I drank a little Wine.

No sooner had I swallow'd it, but I found myself all in a Flame, and, as it were, out of my Senses; the Lady *Guerin* had prepared this Draught, by the Menaces she had made me, the least of which was, *that I should be put to the Torture; that my Family would be ruin'd; and that I should die upon a Scaffold.* Then to stagger me compleatly, she added; *that my Family nor I should have nothing to fear if I retracted my Complaint, and accused the Father Prior of the Carmelites, of being the Author thereof, and that on his retiring to Avignon, or Rome, no more would be said of the Matter.*

These Menaces, and these Promises had a much greater Effect upon me, by reason of the Character of the Persons by whom they were reiterated to me. *M. l'Abbe de Charleval*, discoursed me in private for half an Hour before my third Hearing; it was his Arguments, his Threats and his Promises, which put my Brain compleatly upon the Rack; accordingly he took full Advantage of my Weakness, for immediately afterwards I was examined from eight in the Morning, till seven at Night. The *Father Prior of the Carmelites*, ought to pardon me, if in this Condition I returned him Evil for Good; the Answers I then gave were not my
Answers;

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Answers; and I made amends as soon as it was in my Power, for all the Wrong I had done him.

One may easily be sensible of the Motives which they had to confront me in this State, with Father, *Girard*; if in this confronting, I said, *He was Innocent*, neither the *Jesuits* nor he, ought to triumph thereat; this Confession was neither free nor spontaneous: Father *Girard* knows very well by what Means to disorder Peoples Senses; and he is no Novice in the Mystery of making up Potions.

As soon as I came to myself, and had fully recovered my Senses, being a little encouraged by M. *Aubin*, a Solicitor in Parliament, who came Post to offer me his Service, with a Zeal and Fidelity that must redound to his Honour, and who, before he set out for *Toulon*, had concerted Measures with M. *Chaudon*, Syndic of the Advocates in Parliament, who has undertaken my Defence with that heroick Liberty, which I have been assured has always been his particular Character, and which on this occasion has procured him the general Esteem, of all who know what it is to attack the *Jesuits*, and expose one's self to the Resentment of that formidable Body. Being come to myself, I say, I required the Commissioners on the 10th of *March*, to receive my Renunciation of my pretended Retraction. They were not, doubtless, so much surprized as others, when I told them, *That this Retraction was the Effect of the Threats that had been used to me*; wherefore after having made what Remonstrances they thought proper, they caused my Renunciation to be taken down as I made it, all but the Menaces that had been used to me, which reflected upon themselves. My Mother likewise presented a Petition, for Liberty to bring an Information concerning the Potion which had been given me by Sister *Guiol*, and concerning

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cerning the Threats which had been the Cause of my Recantation of my Declaration and my Complaint, but it was rejected.

The Commissioners continued open the extraordinary Process; they re-examined Witnesses, and confronted them both with Father *Girard* and me. Amongst these Witnesses there were two, viz. *la Battarelle*, and *l'Allemande*, who from the Beginning of the Proceedings were clapt up, the one in the *Bon Pasteur*, and the other in *le Refuge*. I don't know whether they apprehended that they would make some Declaration against Father *Girard*; I know very well that they had as much Reason to make one as myself; for amongst a certain number of Father *Girard's* Devotees, we had almost all the same Adventures, which we imparted reciprocally to each other.

The others who were summoned were not examined at *Toulon*, but were willing to take the Advantage of the Respite granted them, and take their Examinations at *Aix*: The Event has shown, that they had Reason to take this Resolution. I was afterwards removed to *Ollicules*, to be confronted with the Nuns of *St. Clare*; I was conducted thither like a Prisoner of State, although my Mother and M. *Aubin* offered to be my Bail. When I arrived at *Ollicules*, I was clapt up in the Convent of the *Ursulines*, and I can say, that in changing my Prison, I did not fare a jot the better.

The same Spirit animated my new Gaolers; they even put me in a Chamber where there was not so much as a Quilt to lie on, insomuch that my Mother was obliged to send for one next Day from *Toulon*; and upon her complaining of my ill Usage, the Attorney-General M. *Dargent* gave some Orders, which caused me to be treated with a little more Humanity.

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The Confrontings being finished, I was remov'd to *Aix*, under the same Guard as I had in going from *Toulon* to *Ollioules*. I stopt at *Roquevaire*; but as the Officer, who commanded the Archers that conducted me, would never stir out of the Chamber where my Mother and I were to lie, alledging *he had Orders to that Purpose*, we were obliged to pass the Night upon Chairs.

At last I arrived at *Aix*, with the same Convoy; and the Officer, who had attended the Commissioners, during all the Commission, carried with him a *Lettre de Cachet*, to confine me in the second Convent of the *Visitation* in that City; where the Nuns made a Difficulty of receiving me. I was forced then to stay two or three Hours at the Gate, where I was expos'd as a Sight to the Curiosity of the Publick. I easily perceived, by some Speeches that were made to me, that the *Jesuits* had planted Persons there to abuse, and insult me in my Misfortunes; and I found likewise by the Crowd, which I had met from the Gate of the City, to the Convent of the *Visitation*, that the News of my coming there had been dispersed all over the Town.

After abundance of going to and fro, at last the Gate of the Convent was opened to me, though by the cold Entertainment I afterwards met with there, I found I was no welcome Guest. The *Jesuits*, indeed, being more reserved than at *Toulon*, did not come to the Monastery, although they have long been the Directors of it; but nevertheless my Mother could not obtain Permission for a Servant to attend me, although my great Weakness rendered one absolutely necessary, and I saw with my own Eyes that they did not refuse Liberty to others.

Before my Arrival at *Aix*, I had presented a petition, wherein I demanded, *to have my Interrogatories read to me, by the Register of the Commission*,
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mission; as well as, to be heard and confronted a new with Father Girard. Upon this Petition there was a Decree, *That upon the Proceedings being seen, regard should be had to my Demand.* On my Arrival at Aix, I presented another Petition to the same purpose, which was rejected.

The Parties who were summoned having been examined, I was confronted with the Father *Prior of the Carmelites*: In this mutual Confronting, I renewed my Renunciation of my pretended Recantation; and upon this Father's challenging me to name the Persons in Authority who had used those Menaces to me, whereof I had spoken in this Renunciation, I answered, *That I would name them in proper Time and Place.*

If the Commissioners had thought proper to make this Challenge themselves, I should have named them; I suppose that since they did not make the Challenge, they were not obliged to it. I was likewise confronted with my Brothers; the Challenges they made me related only to certain Facts, which it was of the utmost Importance that the Court should be informed of, and which I confessed, according as the Truth required of me.

I again presented a Petition, praying, *That the Commissioners might not be sent again to Toulon to proceed to a mutual Confronting between the other Parties concerned, and Father Girard,* which was likewise rejected. I also presented another demanding a Copy of Father Girard's *Answer and my Declaration*; my Council assured me *That I demanded nothing but what was just, and required by the Statutes.* This Petition met with no better Success than the others.

Without being discouraged at what the Credit of the Jesuits made me suffer, I again presented a Petition, desiring, to have a Letter verify'd the

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was written by the Lady de Cogolin, an Ursuline Nun, of the Convent at Toulon, to the Lady de Beaussier, a Nun of the Convent of St. Clare at Ollioules, whereby I have literal Proofs of the Subornation of Evidence against me. I have been promised that it shall be complied with, and believe that I ought to cite the Letter exactly here: When this Incident is cleared up, I will demand an Information concerning Subornation of Witnesses; but I do not know whether I shall have the good Fortune to obtain it.

L E T T E R *from the Lady de COGOLIN, Ursuline Nun at Toulon, and Penitent to Father GIRARD, to the Lady de BEAUSSIER, jun. of the Monastery of St. Clare, at Ollioules, Toulon, Jan. 28. 1731.*

My dear Lady,

I *Received your three Letters in one Packet, by an Observantine Father, and am very well pleased therewith. As to what relates to the ill Morals of the Sister belonging to the Turning-Box, we must not pretend to prove in what, for that would be undertaking a new Prosecution. 'Twill be sufficient to summon the Lady de Camelin, junior, M. Portalis, Mademoiselle Vialis, and many others of your House, who have not yet given Evidence; for as to those who already have, they cannot be summoned a second Time; wherefore be in no Fear about yourself, for you shall not be exposed in any wise, nor on any Account, which may occasion you the least Trouble. The Prosecution goes on the best in the*

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World for the Father Rector ; they have made an end of hearing la Cadiere's Witnesses, but the Bishop's Court have not done examining Father Girard's. The Evidence la Materone gave, is the same which she boasted she would ; it all consisted in saying, that the Rector had kissed la Cadiere at the Window of the Grate of the Choir, and another time in her Bed, with other Things of the same Nature. 'Twill be sufficient for the Persons who are to depose, to swear, that they have heard her say, that la Cadiere was a Saint, that she even worked Miracles, that she is intimately acquainted with la Cadiere's Family ; and that they have promised her a Pension for her Maintenance : This is the Principal. I will send you two pair of Mittens ; and am, &c.

Although, I never could get to see the Inside of the Proceedings, and I have not the least bit of Paper to enable me to maintain the Appeal which I have brought against them, as well as against the Warrants, viz. against that of *personal Appearance* served upon me, and against the *single Citation* served upon Father Girard ; they press for a final Determination of this Affair, with so much Earnestness, that I may venture to say, the Publick are scandalized thereat. That I may be enabled to defend myself, and to set aside an Information which is the Effect of the Chancellor's extravagant Complaisance, as well as of the immense Credit of the *Jesuits*, I have notified an Appeal, against the Encroachments committed in the Course of the Proceedings. The *Jesuits* would have had this Appeal against the Encroachments joined with the single Appeal ; the King's Council by their Determination of the 10th of May, have set it down in the

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the Roll of Causes for the Month of *June* next; and the Court, in spite of the Determination of the King's Council, has ordered us to appear on *Thursday*: I don't know whether my Council will be for my taking the shortest and surest Way, in order to have Time to lay before the King, the Lord Chancellor, and the Council, the Particulars of the Oppression I labour under from the *Jesuits*, besides an infinite Number of Things which common Prudence does not allow me to enumerate here.

I think, however, that I ought to take some Notice of a Report, which the *Jesuits* studiously affect to publish, viz. *That it is a Confederacy between my Family, and the Prior of the Carmelites, to ruin Father Girard.* I owe this Justice to that Father, to declare openly, that he has had no other Hand in all that has passed, but in having undeceived me, by letting me know, that far from being in the Way of Perfection, as Father *Girard* had persuaded me, I was in the high Road to Perdition, and the sorrowful Victim of a criminal Passion, instead of being the Object of God's Predilection.

As little Knowledge as I have of what passes in the World, as ordinary People as my Relations are, both they and I have Sense enough to know that the *Jesuits* have such Interest as ought to make any Tradesmen tremble; and we are so much accustomed at *Toulon*, both to hear them talk, and see them act like Masters, that there is no body who dares incur their least Displeasure, far from daring to pick Quarrels with them out of Wantonness.

Wherefore to all that the *Jesuits* can say upon this Head, I shall only object *my Age, my Sex, and my Condition*; What! would a Girl of twenty Years old, of an ordinary Rank and Fortune,

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Fortune, take it in her Head to attack a *Jesuit* of the Reputation of Father *Girard*, a Rector of a considerable College, and supported by the Credit of the whole Society? Besides, is it not well known that the Bishop's Court came to my Mother's House, and surprized me in my Chamber? There needs no other Proof, to convince Mankind, that Father *Girard* being no longer able to make me pass in the World for a Saint, is endeavouring at present to Ruin me in the Opinion of the Publick, and to blacken him who has undeceived me.

I shall, perhaps, find it a little more difficult to excuse my Credulity; but I beg those who would impute it to me as a Crime, to suppose themselves in my Place: I was but Eighteen when I address'd myself to Father *Girard*, I looked on him as a Saint, the Publick themselves had inured me to esteem his Discourses as Oracles; he at first spoke to me only in the ordinary Language of other Confessors; insensibly he accustomed me to a Language which had been unknown to me, and instilled into me Notions that were quite new, but very flattering; those Principles which would otherwise have startled me, being thus unfolded with Art, and at proper Intervals, brought me to that criminal State, that I believed true Perfection consisted in having no Motions nor Desires, but to enter into what he calls the *State of Nothingness*: Then, in order to remove my Uneasiness concerning certain Fears and Scruples, wherewith I was troubled, he told me, *That these Fears and Scruples were the necessary Effects of Self-Love, which prevented my arriving at true Perfection.* He supported his Morality by Examples; and the *Angel of Satan*, which afflicted St. Paul, ought, as he pretended, to teach me that God often requires of per-
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fect Souls very great Sacrifices, and the utmost Resignation, even in those Matters which give the most Pain to Persons of my Sex; and that it was the shortest Way to divest one's self of the Value, one may set upon one's Innocence and Chastity.

I own that I was in the Wrong, not to open my Eyes upon hearing such strange Doctrine; but I embraced the Truth as soon as it was pointed out to me by a new Director; and without offering to excuse myself, I may say, that the Example of the other Devotees of Father Girard, whom he directed in the same Ways, and who made no Mystery to me of what passed between them and their Director, contributed to seduce me: And those Persons of my Sex, who happen to read this Relation, will allow, if they are sincere, that we are all apt to copy after one another; and that we have Abundance of Difficulty to preserve ourselves from the Contagion of Example. If my Companions in Direction had been interrogated, as I was, by the Commissioners of the Court, they would doubtless, have said of me what I say of them; the Conformity of our Conditions would have shown, that they had been instructed in the same Maxims, and that they had been made to walk in the same Paths.

My Mother's Conduct, will no doubt appear surprising and incomprehensible to those who are not acquainted with her. She is without Deceit, naturally Good, incapable of suspecting Evil in others, and would hardly believe it, even if she should see it. I confess, any other, but she, would have been very uneasy at Father Girard's Conduct; but my Mother would have rejected as a Temptation the least Suspicion upon that Head. Father Girard assured her, *That her Daughter*
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was a Saint, and she had the Simplicity to believe him; the Publick represented Father *Girard* to her as a Saint, and she would have thought it an Offence to God to disbelieve them; wherefore she is not to be condemned, and I am to be pitied.

I have been assured that the Publick have already done Justice to Father *Girard* on my Account; and I flatter myself, from the Equity of my Judges, that notwithstanding the Interest and odious Management of the *Jesuits*, their Sentence will at last Revenge the Outrage committed against Religion, in the Person of a young Maiden, seduced and debauched by the most base and most criminal Artifices.

Sign'd

DE CADIERES





*The INTERROGATORY of F. GIRARD,
Rector of Toulon.*

ON the 23d of February 1731, in the Justice Hall of this City of Toulon, Father John Baptist Girard, Priest and Jesuit, being summon'd to appear, and having taken the Oath *ad Pectus*, was

Interrogated, *Of his Name, Sirname, Age, Quality, and Place of Abode?*

Answered, That he is called John Baptist Girard, of the City of Dole, in Franche Comte, a Priest, and Regular of the Society of Jesus, Rector of the Royal Seminary of Chaplains of the Navy in Toulon,, and about Fifty Years old.

Interrog. *Wherefore, and at whose Suit he appeared before us?*

Answered, That he appears before us in Obedience to the Law, on Account of a Warrant of Appearance.

Interrog. *How long he has been in this City of Toulon?*

Answered, Ever since the Month of April 1728.

Interrog. *Whether he knows the Spinster Catherine Cadiere of this City of Toulon?*

Answered, And granted it.

Interrog. *Whether he has ever been her Confessor, and how long?*

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Answered, That he began to confess her about the latter End of *April*, or the Beginning of *May* in that same Year.

Interrog. *Whether she never came to make her Confession to him by divine Inspiration; and whether she did not tell him that it was so?*

Answered, That after he began to confess her, he had heard her Companions say, That she had said that God directed her to him two Years before his Arrival in this City, even by his Name *John Baptist Girard*; and that she said, he was the Confessor whom God had appointed her.

Interrog. *Whether when she came to him, she had not told him that God had shown him to her, as she saw him pass by in the Carmelites Church, in these Words, Ecce homo?*

Answered, That she did tell him so, but not the first Time she came to him, but afterwards; as she had affirmed to several Persons.

Interrog. *If he did not answer her, I have expected you this Week?*

Answered, And deny'd the aforesaid Interrogatory.

Interrog. *Whether la Cadiere had discover'd to him her Inspirations and heavenly Visions?*

Answered, That he was above a Year before he talk'd with her of any thing but what was very ordinary, and might relate to the Direction of her Conscience; and that it only was by Degrees and by little and little, that she began to mention to him her divine Inspirations and Visions.

Interrog. *Whether he ever knew that Father Cadiere the Dominican, had lent a defamatory Book written against the Jesuits?*

Answered, That a Nun having told Father *Sabatier* that she had been lent such a Book by Father *Cadiere* the Dominican, and Father *Sabatier* having spoken thereof to the Chancellor of the Bishop

Bishop's Court, who intended thereupon, and for other Reasons, to have suspended Father Cadiere; he, this Deponent, interposed through Charity, to terminate this Affair.

Interrog. *Whether Mademoiselle Cadiere did not come to him, and beg him to put an End to this Affair?*

Answered, No; and that she never mention'd it to him but in the Confessionary to thank him.

Interrog. *Whether on Mademoiselle Cadiere's falling sick afterwards, he did not reproach her for not having sent to him in her Illness?*

Answered, That he never spoke to her but in the Confessionary; and that it may be that on her telling him she had been sick, he might offer himself as a Director to his Penitent.

Interrog. *Whether he did not make use of these Terms; Will you not deliver yourself up to me?*

Answered, That through the Grace of God he never did use those Terms to any one whatsoever.

Interrog. *Whether he has not used those Words to her very frequently in the Confessionary?*

Answered, No.

Interrog. *About what Time happen'd the Adventure of the Book. above-mention'd?*

Answered, About the Month of September 1729.

Interrog. *Whether he has not enter'd into a Compact with the Devil?*

Answered, That he has renounced him about fifty Years, and has labour'd about thirty, to make others likewise renounce him.

Interrog. *Whether it is not from the Devil that he holds his Talent of Preaching?*

Answered, No.

Interrog. *Whether, in Return for this Talent, he has not promised the Devil to procure him as many Souls as he can?*

Answered,

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Answered, That his sole Occupation has been to deliver them from him.

Interrog. *Whether he has not a Power of bewitching Women, and making them love him, by breathing upon them ?*

Answered, That he knows the Church makes use of this Ceremony to eject the Devil, but that he never heard that it was used to procure him ; and that he never made Use thereof.

Interrog. *Whether he never approached Mademoiselle Cadiere with that Intention ; and whether he never breathed upon her at the Gate of his College ?*

Answered, No.

Interrog. *Whether in Consequence of this Breathing, Mademoiselle Cadiere did not find in herself a violent Passion for him, and whether she did not acquaint him therewith ?*

Answered, And denied that ever Mademoiselle Cadiere, either by her Words or Actions, ever expressed any Sentiments for him, but what became a very orderly Penitent.

Interrog. *Whether in Consequence of this Breathing, Mademoiselle Cadiere was not delivered up to Visions, both celestial and infernal ?*

Answered, And denied it.

Interrog. *Whether Mademoiselle Cadiere communicated her Visions to him ?*

Answered, That fourteen Months after he began to confess her, she imparted to him the Visions, and other extraordinary Things, which, she pretended, had happen'd to her.

Interrog. *Whether they often talk'd together thereof ?*

Answered, That she spoke to him thereof in Confession, at first but seldom, but afterwards more frequently.

Interrog. *Whether she came often to Confession ?*

Answered,

Answered, Twice a Week.

Interrog. Of what kind were the Visions and extraordinary Things which she related to him?

Answered, That sometimes they were particular Motions and Informations which she received of what passed in her, what she ought to do, what pass'd in others, Visions of Saints, and inward Speeches.

Interrog. Whether she ever told him, that she had seen in a Vision St. John the Evangelist with a Book sealed with seven Seals, wherein he wrote the Name of John Baptist, and that of Catherine Cadiere?

Answered, That she did.

Interrog. Whether Mademoiselle Cadiere never said to him, that she had seen the heavenly Glory, and the whole Order of Saints according to their respective Degrees of Glory?

Answered, That she has related to him different Visions, which she pretended to have had, without being able positively to recollect them.

Interrog. What his Judgment was of these Visions?

Answered, That not having seen, till that Time, any thing in la Cadiere, which could make him suspect, as Lies, the Things which she related to him, he was inclined, during one time, especially, to think that God might perhaps operate something extraordinary within her; but that he never had expressed to her any particular Esteem for her Gifts: That he had frequently told her, that one small Act of Humiliation was more meritorious, and more advantagious than all her Gifts: That he had always recommended it to her, never to fix her Thoughts, or make mention to any one whatever, of Things of this Nature; and that in his Method of Direction to this Girl, he made use of what she told him, only to inspire her with more

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Acknowledgment to God, and more Courage to suffer, and to overcome herself entirely, not believing her then capable of Deceit.

Interrog. *Whether he did not say, that God had united him to her, and that he carry'd her in his Heart?*

Answered, That if he had said so, he had spoken like St. Paul; but that he never utter'd any thing like it.

Interrog. *Whether Mademoiselle Cadriere, in discovering her State to him, did not inform him that she could not pray vocally?*

Answered, No.

Interrog. *Whether she never discover'd to him the Dryness of her Heart?*

Answered, That she may have mentioned it to him, as all Penitents do to their Confessors; but that he has always opposed it, by exhorting her to overcome it.

Interrog. *Whether he never dispensed with her using vocal Prayer?*

Answered, No; and that he knows that Prayer is necessary, that it is commanded, and to be used during one's whole Life.

Interrog. *Whether he has not even dispens'd with others of his Penitents from using this vocal Prayer?*

Answered, No.

Interrog. *Whether he has not said to them, that God conducted them by an extraordinary Way, and dispensed with their praying?*

Answered, No; and that he had been very careful not to inculcate to them an Error so contrary to the Gospel, and to the Precepts of the Holy Apostles.

Whereupon we represented to him, that he did not tell the Truth, since it appears from the Proceedings, that he had dispensed with Mademoiselle Cadriere.

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Cadiere, and *Mademoiselle Battarelle's* using vocal Prayer, and told them that it was not necessary.

Answered, That he had spoke the Truth; and that, on the contrary, all the Penance he imposed on them, consisted only in vocal Prayers; and that besides he knew that they used them, especially in the Chapel of the Third Order.

Interrog. *Whether Mademoiselle Cadiere never told him, that she had saved a Vessel that was ready to be shipwreck'd in the Black-Sea, and that by her Prayers?*

Answered, That she had said to him that she had seen a Vision of a Vessel ready to perish, without Masts, and all the Ship's Crew at Prayers, and in Tears; and that she told him, she had saved this Vessel; adding, that God, as a Proof of this Miracle, had offer'd her any Piece of this Vessel, which she pleased; and that having offer'd this Father to shew him the Muzzle of a Lion, and that he, the Respondent, not thinking that remarkable enough, as there might be some of that Kind in the Harbour, he demanded of her some Papers belonging to this Ship; and that between seven and eight Days afterwards, she again came to him, and told him that an Angel had brought to her the Bills of Lading of this Ship, and put them in her Box; that he, the Respondent, having desired to see them, she told him, some Days after, That the said Bills had been again taken from her, as a Punishment for some Faults which she had committed; and that thus he, the Respondent, never saw them; but has heard that *la Cadiere* has told several Persons, that she had deliver'd them to him.

Interrog. *Whether she never gave him a wooden Cross, which she said she had received from Jesus Christ?*

Answered,

Answered, That she once gave him a wooden Cross, but that he never believed it came from *Jesus Christ*; and for that Reason would never shew it to any one, not even the Bishop.

Interrog. *After what Manner she told him that she had received that Cross?*

Answered, That she inform'd him that she had had a Vision in the Night, wherein *Jesus Christ* had appeared to her nail'd upon the Cross; that he loosen'd Part of the Wood of this Cross, whereof he form'd the Cross in Question, upon which there were Marks of Blood at the Places where the Feet, Hands, and Crown should have been; and that she had found it in her Bed one Morning when she wak'd; and she gave it him, and told him, That she did not know what Wood it was; that it was some strange Wood; neither did the Father know because it was not Oak.

Interrog. *Whether, when he had this Mistrust he ought not to have said positively, You impose upon me?*

Answered, That he satisfied himself with enjoining her not to publish these extraordinary Things; and that he, this Respondent, kept them as secret as he could; but that she and her Brothers having made known to the Bishop that she had received a Cross from Heaven, and the Bishop having sent for it to the Respondent, in order to see it, he parted with it, that he might not be exposed to lie; and that four or five Months afterwards, in the Month of *October*, the Bishop having still persisted in his Resolution of seeing this Cross, she pretended to have found it in her Box, and sent it him; and that the Respondent hearing what had passed, sent to demand the Cross of the Person to whom he had deliver'd it, and had it carried to the Bishop, who was then possessed of them both which

which convinced him of the Falshood of what *la Cadiere* had inform'd him.

Interrog. *Whether Mademoiselle Cadiere did not acquaint him, that she had seen in a Vision a Soul overwhelmed with Sin, and ready to perish; and that God had proposed to her, for the Salvation of this Soul, that she should accept of a State of Possession during one Year?*

Answered, That she did tell him so towards the End of November, or the Beginning of December 1729; and that he does not know whether she acquainted him with the Time of the Possession.

Interrog. *What Answer he made to her?*

Answered, That, first, he doubted of the Revelation; and that 2dly, thinking the Act too heroical for a Girl, he determined nothing upon that Head; that 'tis true the Saints have done the same Thing; but that supposing he had advised her to it, which he did not, it would not have been he who would thereby have communicated the Devil to her, but that she would have acquired him herself by the divine Permission, and for the greater Glory of God; and that it seems absurd that the Devil should have been employ'd to save a Soul.

Interrog. *Whether la Cadiere told him that she accepted this State of Possession?*

Answered, That he does not remember that she told him of her having accepted this State; but that she did tell him she was actually possessed.

We asked him, *What were the Effects of this Possession?*

Answered, That at the Beginning she complain'd of internal Agonies, and afterwards of external Pains, little different from those which the Saints underwent in their Martyrdom?

Interrog. *How long she said she had continued in this Condition?*

Answered,

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Answered, That she was deliver'd from it about February.

Interrog. *Whether, in this State, she had been troubled with Visions of Obscenity and Unclean-ness?*

Answered, That she had told him of some such Visions; that this State continued but a short Time; and that this was what he had comprehended under the Name of internal Agonies: That as for the rest, he heard, with Patience and Simplicity, whatever she said to him, not giving much Credit thereunto, but suspending his Judgment.

Interrog. *Whether she did not tell him of her having had a Vision on Shrove-Tuesday, where- in she heard a Voice which said to her, I will carry thee into the Desert, where thou shalt not feed upon the Bread of Men, but upon that of Angels?*

Answered, That she acquainted him with this Vision on the first Day of *Lent*.

Interrog. *Whether he knows that she passed the whole Lent without taking any Nourishment?*

Answered, That she told him she had swallow'd nothing solid during the whole *Lent*, and that when she was obliged to take any Food before her Family, she put it into her Mouth without chewing; or if she did chew it, she did not swallow it.

Interrog. *Whether he can persuade himself that she could live without taking any Nourishment?*

Answered, That her Mother and Brothers reported it, and that he suspended his Judgment.

Hereupon we represented to him, that he did not say the Truth, and that such Facts as were difficult and impossible to be believed, ought to have open'd his Eyes, and discover'd *la Cadiere's* Imposture, if some secret and particular View had not bound him to her.

Answered,

Answered, That all these different Facts having been divulged gradually, at some Distance of Time from each other, had made less Impression upon his Mind, and that one Fact made Way for the other ; that he judg'd of her Simplicity by his own, not remembering any thing in her outward Conduct, which could give him the least Suspicion. That, as for the rest, he protests before God, that his Intentions were very pure and very upright ; and that he has always labour'd to discover the Truth, and the Reality of the Facts that happen'd, as much as the Secresy of Confession would permit.

Interrog. *Whether la Cadiere visited him at the Jesuits College ?*

Answered, That he had seen her but three or four Times at the Gate, and that for a very short Time.

Interrog. *Whether he, the Respondent, did not visit la Cadiere ?*

Answered, That he had never been at her Mother's before her pretended Possession ; and that then he only went thither on being call'd by her Relations ; and that he never went thither without her Relations, or her, sending to fetch him.

Interrog. *In what Condition he found la Cadiere when he went to her Mother's at the Time of her Possession ?*

Answered, That he found her sometimes up, and sometimes in Bed.

Interrog. *Whether he was alone with her ?*

Answered, That he staid there sometimes alone, when she was to make her Confession, or to speak of the Secrets of her Conscience.

Interrog. *Whether he lock'd himself in with her ?*

Answered, No ; but that that did happen some time after Easter.

Interrog. *What Effects this Possession produced in la Cadiere ?*

Answered,

Answered, That it caused Convulsions in her which, she said, was the Effect of divers Torments which the Devils inflicted on her; but did not seem to him sufficient Proofs of her being possessed as they might proceed from some natural Infirmity or from some other Cause unknown to the Respondent.

Interrog. Whether he has seen her in Bed in the State of Possession?

Answered, Yes; but that she had her Cloath on, though in Bed.

Interrog. Whether, in this State, her Convulsions did not make her throw herself into immoderate Postures?

Answered, No; and that she only stretched out her Arms, which grew very stiff, and complained of what she suffer'd.

Interrog. Whether he staid alone with her, and what he did to her?

Answered, That he waited till her Fits were over, that he might speak to her of God.

Interrog. Whether these Visits were long?

Answered, That sometimes they lasted an Hour but never exceeded that.

Interrog. Whether she did not tell him that Jesus Christ had appeared to her, and had told her that she should have a Wound, and the Stigmata?

Answered, That she had acquainted him, that on Maunday-Thursday she had followed our Saviour, and had received the Sacrament miraculously with the Apostles; that on Good-Friday she had seen Jesus Christ in all his Tryals, and was last crucified with him; that she had continu'd three Days in a Trance, and that when she recovered she found the Stigmata in her Side, and on her Feet, her Face cover'd with Blood, and a Crown upon her Head.

Interrog. Whether he saw her in this Condition

Answered

Answered, That he did see her on *Good-Friday* the Afternoon.

Interrog. *Whether he spoke to her, and what he said to him?*

Answered, That he did not remember what she said to him; but that he spoke to her of God whilst she was in that Condition.

Interrog. *Whether he visited la Cadiere often during last Lent?*

Answered, That he visited her but very seldom, once a Week, and sometimes less; and was always fetch'd by somebody on Account of her Ailments.

Interrog. *What were her Ailments?*

Answered, That they were inward Flames which consumed her, and other Indispositions which are particularized in her *Lent Journal*, whereof he has two Copies, the one under the Hand of her Brother the *Dominican*, and the other written by her Brother the *Abbe*, which he is ready to deliver to us.

Interrog. *Whether he had advised her to eat Flesh?*

Answered, That considering her having a loathing to other Meat, her keeping her Bed, and complaining of having a Fever, he had advised her to eat Broths made of Flesh, and that without any scruple.

Interrog. *When did she discover to the Respondent her having the Happiness to have the Stigmata of Jesus Christ?*

Answered, That it was either on the *Saturday* before *Easter*, or on *Easter-Day*, that she related to him what she had suffer'd on the three Days wherein the Church celebrates the *Passion of Jesus Christ*; that she told him that she died with *Jesus Christ* on *Good-Friday*; that her Soul accompanied the Soul of our Lord to *Limbo*, and that, in short, the very Moment when the Bells began to ring, she

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she came entirely to herself, and getting out of Bed, found herself hungry even to gormandizing, and satisfied her Appetite by feeding voraciouſly. That he cannot ſay whether it was on that Day or the Day after, that ſhe came to ſee him, and inform'd him of what had happen'd.

Interrog. Whether, when he ſaw her on Good-Friday, ſhe had her Face cover'd with Blood, and whether he wip'd it off with a Napkin; whether the Blood ran, or whether it was congeal'd?

Answered, That ſhe told him, that on the Saturday before *Eaſter*, about ten o' Clock, before ſhe recover'd her Senſes, the Angels had wip'd her Face with a Napkin, which Napkin tinged with Blood, in ſome Meaſure repreſented a bloody Face but after a very courſe Manner; and that ſhe delivered it to the Reſpondent about a Fortnight after.

Interrog. Whether he never ſhow'd this Napkin

Answered, That he never would ſhow it to any body, not even to the Biſhop, becauſe it did not ſeem any miraculous Work; but, on the contrary, was perfect dawbing, as has been already obſerv'd.

Interrog. Whether he ever related theſe Miracles to the Biſhop?

Answered, That, on the contrary, he was very much troubled at theſe Things being divulged; that he had always endeavour'd to keep them ſecret; but that it was her Brother the *Dominican*, and her Brother the *Abbe*, who publiſhed them every where, and eſpecially to the Biſhop.

Interrog. What Motive he had to keep all theſe things ſecret?

Answered, That as he did not give any great Credit to them, and queſtioned the Reality of them all, he continued abſolutely ſilent upon that Head, even ſo far as to incenſe a great many Perſons againſt him, and particularly the Biſhop, for

feare

Fear of exposing our Holy Religion to the Raillery of Libertines, if these Facts should be found false.

Interrog. *Since, as he says, he did not entirely give Credit to these Miracles, did he not consequently in his Heart suspect la Cadiere's Integrity?*

Answered, That having observed nothing in her outward Conduct till that Time, but what might reasonably give him a good Opinion of her Sincerity, he left all these Things to be as they might before God, and contented himself with enjoining her not to speak of them, and prescribing to her to practice attentively the most solid Virtue, without fixing her Thoughts upon what was marvellous.

Interrog. *What Reason had la Cadiere's Brothers to publish all these miraculous Things?*

Answered, That it was in order to gain the Bishop's Good-will, to the Prejudice of those, who, as they imagin'd, were in his Favour; as likewise to raise their Reputation in the World, by the Glory of having a Saint in their Family.

Interrog. *Whether after having acquainted him with her having our Saviour's Stigmata, she did not show them to him?*

Answered, That he had seen them four or five Times; that as she then told the Respondent that she was desirous of being a Nun in the Convent of St. Clare at Ollioules, she inur'd herself not to wear Stockings; that he had disputed with himself a long while, before he resolv'd upon seeing them; and that he did not determine on it at last, but upon the repeated Instances of la Cadiere, and that he even spoke to her thereof in the Name of God; that in fine he only did it with Design to try whether he cou'd discover the first Cause of her Wounds, and also what it was that kept them from Healing; which was always done with all imaginable Decency and Modesty; that having pull'd

pull'd her Feet out of her Shooes, he saw the first Time a very livid Sore, with a little thin Skin about the bigness of a half Crown; that she ascrib'd the ill State of her Wounds at that Time to a Plaister, which she had apply'd to them, and that at other Times he had found them not unlike *Stigmata*.

Hereupon we represented to him, that the Circumstance alone of applying a Plaister to a miraculous Wound ought to have disabused him; since if she had Virtue enough to Merit them, she wou'd have had enough to have preserv'd them with the greatest Care.

Answered, That she had told him that an Inflammation, and the exquisite Pain she had felt in Consequence thereof, had oblig'd her to apply this Plaister, in order to mitigate the Anguish; and that he, the Respondent, had thereupon reproached her very severely with her little Courage and Sincerity; that having likewise apply'd some Ointment to her Wounds at *Ollioulles*, she had inform'd the Respondent that she had been punished for it.

Interrog. *Whether he had seen the Wounds in her Hands?*

Answered, That she had told him, that she had begged of our Lord, that the Wounds in her Hands might not be visible, which was granted her; but that, nevertheless, our Saviour had made a slight Impression on the outside of both her Hands, as Tokens of the real *Stigmata* which he promised to send her upon her Hands, as well as her Feet, some Days before her Death.

Interrog. *Whether he had seen the Wound in her Side, and whereabouts it was?*

Answered, That he had seen it in Effect; and that her Wound did not seem very deep, but was generally

generally bloody, and much about the Size of a Fifteen-Penny-Piece: That it seems to this Respondent to be upon the false Ribs, about four Fingers below her left Breast, and towards the Side; that he had never seen this Wound but with the greatest Precaution and Modesty; no other Part being bare at that Time, but the individual Spot where the Sore was.

Interrog. *Whether he never kiss'd this Wound?*

Answered, No; but that if he had believ'd this Ulcer to be miraculous, and had thereupon kiss'd it, he should only have done it according to the Example of the Saints, either through a Spirit of Religion, or through a Spirit of Mortification.

Interrog. *Whether he has not kneeled down, pulled off his Cap, and kissed the Stigmata on her Feet?*

Answered, No.

Interrog. *Whether he was not agitated with any blamable and carnal Desires and Emotions, on seeing so often the Wound in her Side?*

Answered, No.

Interrog. *Whether he never touch'd this Wound; and whether, on that Occasion, he has not touch'd her Neck and Breasts?*

Answered, No.

Interrog. *Whether he did not visit her frequently, and whether he went thither alone?*

Answered, That he went thither but seldom after Easter, as at other Times, unless it was during the two Months that she was possessed, when he went something oftener; but then, nevertheless, he never went but when they sent for him; that he generally had a Jesuit for his Companion; and that frequently the Abbe Cadiere himself came to visit him, and they went together; it being an usual custom in the Seminary, for the Superiors of the highest Rank to take Students or Chaplains with them

as their Companions in visiting, on Account of the small Numbers of Officers of the House, whose Time is very much taken up.

Hereupon we represented to him, that he did not tell us the Truth ; because it appears by the Proceedings that he went thither very often alone ; that he staid there whole Hours ; and that he lock'd himself up in the Chamber with her.

Answered, That whenever he was there alone, it was always undesignedly, and occasionally ; as when he has been stopt in passing by their House, either by the Mother, or by *la Cadiere* herself ; and that at such Times he never made but a very short Stay ; that 'tis true, that when she was to disclose her Conscience to him, he sometimes sent back his Companion to his Business in the Convent ; that if it appears by the Proceedings that he went thither, it could only be at the Time that *la Cadiere* was at *Ollioules*, during which, he never passed by their House, which is in the same Street with the Seminary, but either her Mother or her Brothers would ask him after her Welfare, or acquaint him with something relating to her ; that he owns, with the same Simplicity, and the same Purity of Intention which he had then, that 'tis true that he has been lock'd up in *la Cadiere's* Chamber ; but that this never happen'd but eight or nine Times at most, and after *Easter* ; that 'twas sometimes himself, sometimes *la Cadiere* who lock'd the Door ; that the Thing was secret and without Scandal ; and that he only committed what now seems an Imprudence to himself, as well as others, through a Sort of Necessity.

Interrog. *What Reason he had to lock himself up with her ?*

Answered, That this happened four or five Times, in order to see her Wounds ; once when she deliver'd to him the Napkin, whereupon the

Figure

Figure of a bloody Face was coarsely represented, with two Caps, which she pretended had been miraculously stain'd with Blood, over the Print of the Crown that was upon her Head; another time, to receive the wooden Cross, which she said she had received from *Jesus Christ*, and another Cross made of Tin, and set with sharp Points, which this Respondent had forbid her to use, on Account of her ill State of Health; another time, in order to be Witness to a Vision, during which, she was to be miraculously lifted up in the Air, as she pretended; and lastly, two or three other times, when she happen'd to have her Face cover'd with Blood, or some Kind of Trance, which he would not have seen by the Publick.

Hereupon we represented to him, That he express'd very often a Curiosity to see those Wounds, and that he ought to have been satisfied with seeing them once.

Answered, That this was on Account of divers Symptoms and Changes which *la Cadiere* said happen'd to her Wounds; as sometimes an extraordinary Effusion of Blood from them, sometimes a sudden Inflammation, and sometimes when her Wounds closed, on Account of some Omissions by her committed in her Duty to God; and that he, the Respondent, who repos'd a Confidence in *la Cadiere*, but only to a certain Degree, was willing to be assured, by his own Eyes, of the Truth of all these Facts, which did not seem impossible to him, though they did seem very extraordinary.

Interrog. *On what Day was this Vision to happen to her, wherein she was to be suspended in the Air?*

Answered, That it was on the 8th of May, a day whereon she had a Sort of a Transfiguration, and that on Good-Friday, giving out that she was

to be crucify'd on that Day by the divine Love, as she had on *Good-Friday*, by the divine Justice.

Interrog. *What extraordinary Passages happen'd to her on that Day?*

Answered, That *la Cadiere* having sent her Mother, who lay with her, out of her Chamber at four in the Morning for half an Hour, on her Return, she found her Daughter with her Face cover'd with Blood; and that he, this Respondent, being called, found her, as it were, out of her Senses, and her Face ting'd with congeal'd Blood; and that he, this Respondent, having used some devout consolatory courses to her, to which she answered some few Words, he retired: That on his returning in the Afternoon, upon her having assured him that she should be suspended in the Air, he found there *la Guiol*, *la Battarelle*, and *la Reboul*, who inform'd him that Father *Cadiere* had told them, that after this Respondent's being gone away, *la Cadiere* had celebrated Mass, and seem'd to receive the Communion miraculously, and had given the Blessing to the Spectators with the Cross; that afterwards she fell into violent Convulsions, which ended in an Appearance of Death; that he staid some Time alone with her, all the Company, who had beheld her in that State from the Morning till then, being retired into a Room adjoining; and that then she told him, in a low weak Voice, That he must expect nothing extraordinary that Day, on Account of a slight Fault, which had been committed by one of her Companions; and that then he call'd in all the Company, who were gone out, and waited with them till she recover'd from her Fit, which happen'd about five in the Evening, when she seem'd ashamed, seeing so much Company with her; and that 'twas from that very Day that these Miracles began to be divulged.

Interrog.

Interrog. *Whether he was not at la Cadiere's one Day, when she was upon the Point of being lifted up in the Air?*

Answered, That *la Cadiere* having sent him Word on the last of the *Whitsun-Holy-Days*, that, if he would come and see her, she would shew him a Letter which she was writing to the Lady Abbess of *Ollioules*, wherein she fixed a Day for her coming to her Convent; he going thither accordingly, read the foul Draught of the Letter; and being about to go away that Instant, she, who was then standing, said, on a sudden, to him, the Respondent, that she felt herself lifted up into the Air, but that she would resist it, because she found in herself some proud Thoughts; whereupon, sitting down, she took fast hold by a Chair, and that the Respondent then told her, that she resisted the Spirit of God, and that, perhaps, it was an Opportunity which God gave her, of convincing him, this Respondent, of the Truth of the Things operating in her, whereof he was dubious; and added, that it was necessary for her to resign herself up to the Spirit of God; but that she changing her Place again, and persisting still in her Resolution to resist the Spirit of God, and his divine Operation, he, this Respondent, went away.

Interrog. *Whether what then happen'd was not reveal'd by our Lord to la Guiol; and whether he did not come and tell it to him, this Respondent, saying, that la Cadiere had committed a great Sin?*

Answered, And deny'd it.

Interrog. *Whether, as a Satisfaction for this Fault, he did not go to la Cadiere's, and whether he did not chide her extremely for it?*

Answered, And deny'd it.

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Interrog. *Whether he did not make her undress, and strip herself even to her Smock?*

Answered, And denied it.

Interrog. *Whether he did not give her the Discipline himself, and said, You are upon the Bed, but you deserve to be upon the Scaffold which you saw at Aix?*

Answered, And denied it.

Interrog. *Whether, that very Day he did not even push Things farther, even so far as to give himself up to his Passion, and satisfy his Lust upon her?*

Answered, And denied it.

Interrog. *Whether, on his having thereby even caused a Pain in her inward Parts, she did not complain to him thereof; and whether, on her complaining thereof, he did not answer, Poor Girl, I believe you?*

Answered, And denied it.

Interrog. *Whether, on his taking Liberties with her, he did not put his Hands into indecent Places, which Modesty forbids to mention?*

Answered, And denied it.

Interrog. *Whether he has not, by his immodest Touches, incited in her such Titillations as are the Tokens of the Consummation of the Crime; and whether, on her asking, what was the Meaning of these strange Sensations, he did not burst into a Laughter?*

Answered, And denied it.

Interrog. *Whether he has not kissed such Parts of her as are very indecent?*

Answered, And denied it.

Interrog. *Whether, in Consequence of all these Liberties, she did not tell him, that she felt herself wet?*

Answered, And denied it.

Interrog.

Interrog. *Whether he has not happen'd, even in Lent, and almost every Night, to kiss her Face and Mouth in the Church, before she went into the Confessionary ?*

Answered, And denied it.

Interrog. *Whether, in Consequence of all these Liberties, and all these Crimes, she had not a Stoppage of her Menfes, which she communicated to him ?*

Answered, That the Contents of this Interrogatory are false ; and that she never communicated any such Thing to him.

Interrog. *Whether he did not give her such Potions as were proper to make her miscarry ?*

Answered, And denied it.

Hereupon we represented to him, that he did not tell us the Truth, since it appears by the Proceedings, that he was very careful himself to carry her some Water several Times ; and that *la Cadriere* complained that the Water was red, and had an ill Taste.

Answered, That the said *Cadriere* having complain'd to him several Times that she was extremely thirsty, reckoning from the Time of her being possessed, till the Time she went to *Ollivoules*, this Respondent had sometimes given her some Water, which he went to fetch himself thro' Charity ; and that at other Times, as he was going away, he would speak to somebody to carry it her ; which Circumstance is exactly related in the Memorial of the said *Cadriere* : But that this Water was pure simple Element, and that he did not know whether there were any such Potions in the World.

Interrog. *Whether, taking Advantage of her Extasies, he has not put his Hand under her Stays that were unlaced ; or, Whether he has not taken*

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ken la Cadiere's Hand and clapt it upon his own Breast ?

Answered, And denied it.

Interrog. Whether he, the said Respondent, had not an internal Wound in his Heart, like that which the said Cadiere had externally ; and whether, under this Pretence, he did not approach his bare Breast to that of the said Cadiere ?

Answered, And denied it.

Interrog. Whether the above-mention'd Potions did not cause an extraordinary Discharge of Blood in la Cadiere ?

Answered, And denied it ; saying that he never gave her any Potion.

Interrog. Whether la Cadiere did not shew him a Chamber-Pot full of Blood ; and whether he did not inspect it very attentively ?

Answered, That *la Cadiere*, after *Easter*, designing to prepare herself for her Transfiguration of the 8th of *May*, told him, that God, having determined to renew her entirely, made her lose all her Blood by little and little, in order to her being born anew, which threw him, the Respondent, into a great Astonishment, since he could not perceive any Change in her Complexion, nor any Signs of Weakness ; and as he had often seem'd surprized thereat, one Night when he was there, at the End of *April*, she took up a Chamber-Pot, wherein there was a blackish Liquor, and carried it out of the Room.

Interrog. Whether, on her carrying the Chamber-Pot out, he, this Respondent, did not say, What Imprudence ?

Answered, And denied it.

Whereupon we represented to him, that he did not tell us the Truth ; and that so much Affiduity and Familiarity in a House where there is a young
Woman,

Woman, makes it reasonable to believe, that he went thither to satisfy his Passion.

Answered, That he had spoke the Truth ; that he had not been often in that House ; and that he was always sent for by the Mother and the Brothers, who return'd him Thanks whenever he came, for vouchsafing to take so much Pains.

Interrog. *Wherefore la Cadiere went to the Convent at Ollioules ?*

Answered, That she told him, that she had seen a Vision, wherein St. Clare would have her for her Order, as is shown in her *Lent Journal* ; and that the Respondent, without laying any Stress upon her Revelation, after having sufficiently examined into it, thought proper to send her to the said Monastery, to the End, that being in a Village, she might be the less exposed to the Eyes of the Publick. That he wrote, for this Purpose, to the Superior, on the 22d of May, and received an Answer next Morning, *la Cadiere* being then upon her Journey to Aix, Marseilles, and St. Baume, whither she was gone, in Company with *la Guiol* and *la Reboul*, to take Leave of the World.

Interrog. *Whether he did not place la Cadiere in the Convent at Ollioules, in order to see her with less Noise, and more Satisfaction ?*

Answered, That he did not act with any such Views, and that he only sought *la Cadiere's* Salvation, together with his own.

Interrog. *On what Day she enter'd the Monastery?*

Answered, On the 6th of June.

Interrog. *When he went to see la Cadiere at Ollioules ?*

Answered, About a Fortnight afterwards.

Interrog. *How long she continued in the Monastery ?*

Answered, That she staid there till the 17th of September.

Interrog. *How many Times he visited la Cadiere whilst she was at Ollioules ?*

Answered, That during the three Months and a half that she continued at *Ollioules*, he was there between eight and nine Times, including a Journey to make an Exhortation to the Society ; that he remember'd the Dates of his last Journeys, which were *July 28, August 11, the 21st ditto,* and the 1st and 15th of *September*.

Interrog. *Whether he enter'd the Convent when he went to Ollioules ?*

Answered, That he never enter'd therein but once, which was on *July 7*, when the said *Cadiere* had a Transfiguration like those of *May 8*, and *April 7*.

Interrog. *Whether he staid long in the Convent ?*

Answered, That he staid there from ten in the Morning till five in the Evening.

Interrog. *Whether he found la Cadiere at that Time in her Extasy ?*

Answered, No ; for that she came to herself about eight in the Morning ; that he found the whole Society in Raptures at the Wonders that were wrought in *la Cadiere* ; that he staid in the Chamber with the *Superior*, the *Assistent*, the *Mistress of the Novices*, and the *Overseer of the Infirmary*, who came by Turns into the Chamber of *la Cadiere*, who was in Bed ; that from thence he went to say his Prayers in the Choir, during which, *la Cadiere* got up, and having eat some Soup went with the Respondent, the Superior, and some other Nuns, to see the Convent, in Company with the Confessor of the House, who enter'd the Monastery together with the Respondent.

Interrog. *Whether the Abbess did not tell him that she had sent for him, and whether he met the Messenger that was sent ?*

Answered

Answered, That he did not see him, but found the Letter at the Seminary at his Return Home.

Interrog. *Whether on that Day, when he enter'd the Convent, and went to Ollioules, without being sent for by the Abbess, he had not been privately sent for by la Cadiere ?*

Answered, No.

Interrog. *Whether he has not kiss'd her through the Grate, and through the Window of the Parlour and the Choir ?*

Answered, And deny'd it.

Whereupon we represented to him, that he did not tell us the Truth, because *la Cadiere*, has been seen to put her Head through the Grate; and a Nun said to her, in the Presence of him, the Respondent, that she did a very imprudent Action.

Answered, That he did not hear what this Nun might happen to say; but that as he was in Church at his Devotions, he saw *la Cadiere* thrust her Head twice or thrice through the Grate to call the Maid belonging to the Turning-Box, and her Mother's Maid, who was in the Church.

Interrog. *Whether he did not dine one Day in the Parlour with la Cadiere ?*

Answered, That he did dine there on the Eve of St. Clare, which was the Day that he went to make the Exhortation to the said Society; that *la Cadiere* was indeed present when he dined there, by the Superior's Order, to hand him the Dishes which were in the inner Parlour, and to keep him Company.

Interrog. *Whether he never saw her in the Parlour, when nobody was present but themselves ?*

Answered, And granted it.

Interrog. *Whether, when alone with her, he did not take Advantage of the Opportunity to make her pull up her Coats ?*

Answered, No.

Interrog.

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Interrog. Whether he never gave her the Discipline in the Parlour?

Answered, No.

Interrog. Whether, in order to procure himself some Satisfaction and Pleasure, he did not open the little Wicket of the Grate with a sharp-pointed Knife?

Answered, And deny'd it.

Interrog. Whether he did not cut off the Hair of her Head, in order to form a Place for this Crown of Thorns?

Answered, And deny'd it.

Interrog. Whether he had not seen the Mark of this Crown of Thorns?

Answered, That he had seen it, and that it was a little Circle about the Breadth of two Fingers, and tinged with Blood.

Interrog. Whether he had never seen fresh Blood thereon?

Answered, No; but that once in Church, on pressing her Hand upon the Crown of her Head, she shew'd the Respondent that the Blood ran down her Forehead, and complained of the Pain which she felt thereupon.

Interrog. Whether he did not say to the Nuns at Ollioules, that they ought to have preserved the Blood which had been washed off her Forehead, and that this Blood would one Day work Miracles?

Answered, No.

Interrog. Whether la Cadiere did not communicate miraculously with Part of a Wafer, which he, the Respondent, had consecrated at the Holy Mass?

Answered, No.

Whereupon we represented to him, that he did not tell us the Truth; because he was heard, on entering

entring la Cadiere's Chamber, to say, *You little Glutton, you have robb'd me of half my Portion.*

Answered, That he had spoken the Truth ; and denied the Contents of the present Interrogatory.

Interrog. *Whether several Persons did not tell him that he made himself credulous even to Simplicity, by giving Credit to the Miracles that happen'd to la Cadiere ?*

Answered, That he has not the least Notion of the Contents of the said Interrogatory ; and that he never made any positive Declaration of believing the extraordinary Things that happen'd to her ; but that he thought her Virtue was evident.

Interrog. *Whether he was not Confessor to Mademoiselle Laugier ?*

Answered, And granted it.

Interrog. *Whether he did not often visit her ?*

Answered, That he was there twice or thrice, during a Month that she was sick.

Interrog. *If he did not make Use of her Sickness as a Pretence for having a plausible Access to her ?*

Answered, No.

Interrog. *What Distemper had the said Laugier ?*

Answered, That he believed it was the Vapours, to which she had been subject from her Childhood.

Interrog. *Why he did not endeavour to reconcile Mademoiselle Laugier with her Mother ; and whether it was not because he would have an Opportunity of seeing her alone at her House ?*

Answered, That she had left her Mother before he came to confess herself to him ; that he had done his utmost to reconcile them, and had at last effected it.

Interrog. *Whether he never happen'd to kiss la Battarelle at la Cadiere's ?*

Answered, That going to take his Leave of la Cadiere the Evening before she went to Ollioules,

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oules, la Battarelle, who was there, pray'd him to go for a Moment into another Room, on Pretence of speaking a Word to him, which done, the said Battarelle, shutting the Door, suddenly embraced him without saying a Word; but that he immediately disengaged himself from her, and got away.

Interrog. Whether la Battarelle did not tell him she had a Mind to embrace him in the Confessionary?

Answered, No.

Interrog. Whether his Friendship for these young Women did not induce him to allow them to make Parties of Pleasure to go into the Country?

Answered, That he had allowed it them but twice at most.

Interrog. Whether he did not once give them the Clerk of his Church to wait upon them, and be their Cook?

Answered, That he had once given him Leave to go with la Cadere, because he was very well known at her Mother's House.

Interrog. Whether he never heard that la Cadere had an Extasy at this Country-House, and afterwards danc'd all the rest of the Day, mask'd like a Gipsy?

Answered, That he never heard a Word of it.

Interrog. Whether, on their Return from this Country-House, la Cadere, and some others, did not pass by the Jesuits College, send for this Respondent, and shake Hands with him at the Gate of his Convent?

Answered, That some of them did indeed come and wish him a Good-Night, but that he denied the rest of the Interrogatory.

Interrog. Whether, when all these young Women were in Company with him, he did not perceive the Kindness they had for him?

Answered

Answered, That he never perceived any thing like it.

Hereupon we represented to him, that he did not tell us the Truth; because he had continued to confess *la Battarelle*.

Answered, That he did his Duty therein; but it was not in his Power to explain himself farther, on Account of Confession.

Interrog. *How long he has left off confessing la Cadiere?*

Answered, Ever since the 12th of *August*; and that he had left visiting her ever since the 16th of *September*.

Interrog. *Why he left off visiting and confessing her?*

Answered, That not being able to make her hold her Tongue, as to the extraordinary Things, which she said, had befallen her, having heard that she had told, and caused to be told to the Bishop, some miraculous Facts, which he, this Respondent, knew to be absolutely false; as that of the Bills of Lading, which she said she had given to the Respondent; and the miraculous Communion of Part of the Wafer, which he, this Respondent, had consecrated at the Mass; and having besides discover'd that she had imposed upon him in a Matter of Importance, he thought himself obliged to quit her absolutely, and had done it that Instant, if the Bishop had not order'd him to go to her again.

Interrog. *What was this Matter of Importance?*

Answered, That it was the Communication of her *Lent Journal*, which she had dispersed abroad, by the Means of her Brothers, who had composed it themselves; although *la Cadiere* always protested to this Respondent, that she had kept the State of her Soul inviolably secret.

Whereupon we represented to him, that he did not tell us the Truth, and that there were other Reasons,

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Reasons, and other Motives which tied him to Mademoiselle *Cadiere* ; and may have given Rise to the five Letters which we caused to be laid before him, and which are joined to the Proceedings, being first duly mark'd by M. *Martely*, Criminal Judge of this City, and M. *Larmodieu*, Chancellor of the Diocese ; and we have required him to declare to us, whether he wrote them.

Wherefore, after having examined the said five Letters, he said, he own'd that he had written them ; after which, they were mark'd both by us and by the Respondent, who says, that the Letter of the 22d of *July*, which has been dispersed all over the World, as a Letter full of *Obscenity* and *Quietism*, contains nothing but Sentiments of pure Religion and a sober Zeal ; that he desires no other Interpreter of this Letter, which is in Answer to two which he received from *la Cadiere* on the 21st and 22d of *July*, but the very Answer which *la Cadiere* made on the 24th to this Letter from the said Respondent of the 23d ; and that there all those Expressions will be seen explained with Simplicity and Integrity, on which *la Cadiere* and her Brothers have since pretended to put such a villanous Construction ; that if this Letter contains any Wickedness, *la Cadiere's* Brothers would be infinitely more to blame than he this Respondent ; and that Father *Cadiere* composed the Answers, which the *Abbe* transcribed ; as a Proof whereof, this Respondent has produced before us the aforesaid Letter of the 24th, written by the *Abbe Cadiere*, and the Minutes, or rough Draught of the same Letter, under the Hand of Father *Cadiere* the *Dominican*. And in order to justify still more fully, the Innocence of this Correspondence by Letters, about which so much Noise has been made, as well as the Truth of what he now says ; he has produced before us sixteen Letters, written by

by him, the Respondent, to *la Cadiere*, and by her returned to the Respondent, together with twenty Letters written from *Ollioules* by the said *Cadiere* to him, this Respondent, exclusive of another Letter which she sent him from *Aix*, during her Journey, the foul Draught whereof is written by Father *Cadiere*, who was then at *Toulon*. He has moreover laid before us a Memorial written by the *Abbe Cadiere*, under his Sister's Name, relating to Sister *de Remusat*; and also the Beginning of another Memorial, written by Father *Cadiere* the *Jacobin*, upon what passed in the last Journey to *Aix*, all in his Sister's Name. Likewise, nine rough Draughts of Letters written by Father *Cadiere* the *Dominican*, the fair Copies of all which are produced under the Hand of the *Abbe Cadiere*, excepting one address'd to the *Abbe Camerle*, and the Minutes of another Letter which *la Cadiere* wrote before her Departure for *Ollioules*, to Father *Alexis* the *Carmelite*, Director of the third Order. Also two Letters from the Lady Abbess of *Ollioules*, one written to the Respondent, and the other to Mademoiselle *Cadiere*, and directed to the said Respondent; and, lastly, a Letter written by the Sister *de l'Escot*, Mistress of the Novices at *Ollioules*, to the Bishop of *Toulon*, making in all forty-nine Letters or Minutes, exclusive of the three Memorials, requiring us to mark the whole, in order to annex it to the Proceedings; which was done by us that Instant.

Interrog. *Whether he knew that la Cadiere did not write these Letters?*

Answered, That he thought she had written them, and was not undeceived till above a Month after he had left her, having had Occasion to see the Writing both of the *Dominican Cadiere*, and the *Abbe*.

Where-

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Whereupon we represented to him, that he did not tell us the Truth, and that it was hardly to be believed that he could take the *Abbe Cadiere's* Hand for a Woman's Writing.

Answered, That *la Cadiere* had previously prepossess'd him with an Opinion of her Style and Writing, and that his Answering them was a Proof that he believ'd they came from her; that, in short, if his Correspondence with *la Cadiere* had been any ways criminal, her Brothers would have been the first inform'd thereof; but that herein they labour'd jointly with their Sister to deceive this Respondent, and persuade him of the false Sanctity of their Sister; that it was with this View they compos'd the *Memorial* or *Journal* of all the extraordinary Things that happen'd to her the *Lent* before, as well as the *Memorial* of Sister *de Remusat*; and the Beginning of the 3d *Memorial* of what happen'd to her in her Journey to *Aix*, and the Letters above-mention'd annex'd to the Proceedings; and that it was by Reason of the Credit he gave to all these Pieces, that he fell into the Trap which they had laid for him.

Threaten'd, To make him tell us the Truth more sincerely.

Answered, That he had told it.

Interrog. *Whether he had never before been accused in a Court of Justice?*

Answered, No.

This being read, &c.

MEMO



MEMORIAL *

FOR

Mary Catherine Cadriere,

Of the CITY of

T O U L O N, Plaintiff,

A G A I N S T

Father *John Baptist Girard,*
Jesuit, Defendant; and also the *Attorney-
General.*



S we have already stated sufficiently at length, in *la Cadriere's* compleat Case, drawn up on Account of her Appeals, the Cause of this important Prosecution, together with the Reasons, which prove incontestably that he is the only Criminal, and is convicted of all different Crimes whereof he is accused, we will

* This is the *Memorial* which M. Chaudon calls in his Reply, the *Memorial of Objections* t.

t *Objections*, is an Old Law Term, which signifies *Exceptions* made against *Witnesses*.

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will only repeat here the Circumstances, and Reasons, which are of Force in the Judgment of Exceptions, and show, that those proposed by the Accused, are as frivolous as those made by the other Parties are reasonable and indisputable.

On the 18th of November 1730, the Chancellor of the Diocese of *Toulon*, attended by his Register, the Proctor, and two Ministers of the Cathedral, went to *la Cadriere's* House, in order to force her, by the Obligation of an Oath, to declare all that had passed between her and Father *Girard*, her Confessor, whilst she was under his Direction. Being thus constrained by her Answers to discover all this Mystery of Iniquity, which she could have wish'd to have buried in eternal Darkness, and finding herself dishonoured thereby, *Mademoiselle Cadriere* the same Day made her Declaration before the Criminal Judge of the See of *Toulon* against Father *Girard*, and accused him of all the Crimes which he had committed upon her. Hereupon the Criminal Judge order'd the Information, and that the Chancellor shou'd be called in to proceed jointly with him. On the same Day the Proctor presented a Position to the Chancellor by way of Information, not with a View of convicting and punishing the Guilty, but in Order to procure him Impunity, and to oppress Innocence ; as we have prov'd so evidently in our *Memorial* or *Compleat Case*, and as we will again demonstrate by this.

To this End the Information was carry'd every Night to the *Jesuits*, in order to be shown to the Accused and Father *Sabatier*, and to confer with them about the false Witnesses that were to be produced next Day, to depose Facts directly contrary to what had been sworn by *la Cadriere's* ; and the Proctor caused these false Witnesses to be summoned, who were generally either Penitents to
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Father *Girard*, or to Father *Sabatier* a *Jesuit*, his intimate Friend, and the Author of this Protection, or at least Persons devoted to the *Jesuits*.

Accordingly, this Information was commenced on the 24th of the said Month, and they examin'd two of *la Cadiere's* Witnesses, viz. Messrs *Gandalbert* and *Giraud*, Ministers of the Cathedral. On the 28th of the same Month they examin'd, at the Proctor's Petition, *la Guiol* and *la Laugier*, two of Father *Girard's* actual Stigmatiz'd Penitents, and the first his famous Confident. On the same Day they likewise heard *Louis Remouil*, *la Cadiere's* Evidence. The next Day, being the 29th, the Proctor brought for a Witness *la Reboul*, another of the Accused's stigmatiz'd Penitents. What prostitution of Justice!

On the first of *December*, they proceeded to the Hearing of three of *la Cadiere's* Witnesses, viz. *Clement Garnier*, *Mary-Anne Materonne*, and *Clara Etienne*; they heard likewise an Evidence of the Proctor's, nam'd *Anne Jausfrete*. On *December 2*, they examin'd *Clara Berarde*, Witness for Mademoiselle *Cadiere*, and Mademoiselle *Julien*, and *la Gravier*, Witnesses for the Proctor; this last is one of Father *Girard's* stigmatiz'd Penitents, and the Person whom he sent to *Ollicoules* to recover his Letters.

On the 4th of *December* they refus'd to hear *Louis Remouil* the Son, one of the Plaintiff's Witnesses, and they examin'd four others produc'd by her, viz. *Francis Garnier*, *Francis Calas*, *Louis Calas*, and *Anne Cadiere*.

The *Jesuits*, not content with producing suborned Witnesses by the Assistance of the Proctor, had Recourse likewise to all Manner of Means to suborn those summon'd at the Request of *la Cadiere*; insomuch that Father *Sabatier*, and other Persons, waited in a Room in the Bishop's Palace,

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Palace, adjoining to that where the Witnesses were examin'd, and interrogated those who came to give Evidence about the Matters of Fact which they were to testify; and when they found that they had any heinous Facts to depose against the Accused, they endeavour'd to dissuade them from it, and when they cou'd not prevail, took from them the Copies of their Summons, and sent them away unheard. This oblig'd *la Cadiere* to demand afterwards an Information upon that Head, which was allowed her by a Decree of the 11th of December.

On the 5th of the same Month, the Criminal Judge and the Chancellor went to *Ollioules* to examine the Nuns of the Convent of *St. Clare*, where *Mademoiselle Cadiere* had been three Months and a half; and they heard, at her Request, the Lady *d'Aubert* the Abbess, the Lady *Mary-Anne de l'Escot*, Mistress of the Novices, the Ladies *Mary-Anne Beaussier*, Junior, and *Mary-Catherine Reimbaud*, *Mary-Elizabeth Aubany*, *Margaret de Guerin*, Senior, *Clara de Guerin*, Junior, *Frances-Theresa de Camelin*, Senior, *Elizabeth Portalis*, and *Clara-Theresa Frances*, Nuns; *Mademoiselles Anne Martin*, *Victoria Aubert*, and *Mary Gregoire*, Boarders; *Isabella de Prat*, *Lucretia Materonne*, and *Mary-Clara Artigues*, Lay-Sisters of the said Convent.

On the 12th of the same Month, when the Criminal Judge and the Chancellor return'd to *Toulon*, they examined *Catherine Artigues*, and *Catherine Garnier*. On the 13th, *Anne Battarelle*. On the 14th *Theresa Lionne*, Widow of *Joseph Allemand*, Merchant, all Witnesses summon'd by *la Cadiere*. On the 19th, Father *Nicholas*, Prior of the *Carmelites*, to whom the Bishop gave in Charge the Direction of the Plaintiff, after her leaving Father *Girard*, was heard at her Request, after

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after having been serv'd with two different Citations. On the 22d, they proceeded to the Hearing of *Clara Roque*, and *Theresa Bonefoy*, at the Plaintiff's Request, and of *Elizabeth Berluc*, and *Margaret Truc*, at the Request of the Proctor; the said *Berluc* is actually Penitent to the Accused.

On the 16th of *January* 1731, *la Cadiere* had *Anne Belonne* examin'd, and the Proctor the *Sieur Chevalier de Reimondis*, and Messire *John Camerle*, the Bishop's Chaplain.

On the 17th, the Proctor produc'd as Witnesses *Francis Caudeiron*, Chirurgeon, *Mary-Anne Armande*, and *Mary-Anne Rebusat*; and on the 18th, the *Sieur Honore-Francis Blain*. The Plaintiff produc'd *Margaret la Pause*, *Catharine Laugier*, *Margaret Giraud*, and *Margaret Ricaud*; the 19th, *Anthony Bourguignon* was heard on her Part, and on the 21st *Clara Berengier*, and *Catherine Boyer*; as was *Margaret Brune* on the Proctor's.

On the 22d, the Proctor produc'd *Isabella Guibaud*, and the Lady *Magdalen Bernard*; as did the Plaintiff *Gabriel Auteferve*, *Peter Meisret*, *Catharine* and *Margaret Piston*, and *Catherine Bayon*.

On the 23d, the Proctor caus'd to be examin'd the Lady *Clara-Maria de Guerin*, Abbess of the Convent of *St. Ursula* at *Toulon*, where *la Cadiere* was then confin'd, Sister to Father *Guerin*, a *Jesuit*, and actually a Penitent to the Accused; with the Lady *Maria-Theresa Legier*, Nun of the same Monastery, and Penitent to Father *Sabatier*; *Magdalen Vitalis*, *Anne Achard*, and *Anne-Rose Tronc*; and on the 17th, the Lady *Gabrielle de Cogolin*, and the Lady *Theresa Ursula Saurin*, Nuns of the same Monastery; the first Penitent to Father *Girard*, and the other to Father *Sabatier*. We only enter into this particular Account, to prove

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prove the studied Care of the Proctor and *Jesuits*, to intersperse thus suborned Witnesses, in order to endeavour to destroy what *la Cadiere's* had sworn.

The Accused not content with having made the *Lady de Cogolin*, his Penitent, depose on the 27th of *January* whatever he pleas'd, obliges her the next Day, being the 28th, to write a Letter to the *Lady de Beaussier*, Junior, a Nun, of the Convent of *St. Clare*, at *Ollioules*, in order to suborn her, and even to persuade her to suborn Messire *Portalis*, a Priest; the *Lady de Camelin*, Junior, *Mademoiselle Vitalis*, and the other Nuns of her Convent who had not deposed, and who were to be summon'd in the Proctor's Name; her Instructions were to persuade all these Persons to bear Witness that *Mary-Anne Materonne*, who had sworn, that she had seen Father *Girard* kiss *la Cadiere*, had said, *That she was a Saint, and that she work'd Miracles*, and to add, *That the said Materonne, was intimately acquainted with la Cadiere's Family, and that they had promis'd her a Pension for her Maintenance*; that these were the principal Points to which they were to stick. This is the Substance of this Letter, to which we shall refer in her own Words, when we come to maintain our Exceptions against these Witnesses; and in the same Letter, Father *Girard*, by whom it was dictated, presented his Respects to the *Lady de Beaussier*, to whom it was address'd, in order to induce her the more to be his Agent.

Yet more, Father *Aubani*, the *Observantine*, whom his Crimes had banish'd this Country, who had a Sister a Nun in the Convent of *St. Clare* at *Ollioules*, and close Engagements with several others, whose Talents besides were known to be admirably well suited for such a Negotiation, was recall'd, and was promis'd Impunity, on Condi-

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tion he wou'd signalize his Zeal by procuring Father *Girard* the same Advantage. It must be observ'd, to his Glory, that he has punctually fulfilled all the Promises he made, and that he has left no Stone unturn'd for that purpose, either by himself, or by the Nuns of this Convent of *Ollioules*, with whom he had any Familiarity.

All this Confederacy of Subornation was executed to a Tittle; for after having examin'd in the Proctor's Name, nine Witnesses whom they had suborn'd at *Toulon*; viz. *Genevieve Ventresse*, Wife to *Anthony Martin*, Shooemaker; *Francis Robion*, Surgeon; *Magdalen Pauque*; *Magdalen Toulon*; Mother to the famous *Lauguier*, one of Father *Girard's* stigmatiz'd Penitents and Favourites; *Francis Amiot*, Perfumer; *Magdalen Ricous*, Daughter to a Caulker; *Anthony Guieu*, one of the Bishop's Domesticks; the Lady *Mary-Rose Barberoux*, Nun of the Monastery of the Visitation at *Toulon*; and the Lady *Mary Gaudin*, *Ursuline Nun*; they went to *Ollioules* and summon'd, in the Proctor's Name, the Lady *Hyacinth Portalis*; the Lady *Gabrielle de Camelin* Junior, the Lady *Theresa Beauffier* Senior, Nuns of the Convent of *St. Clare*; *Messire Joseph Portalis*, Priest; and Father *Antony Aubany*. All these Witnesses, by the earnest and violent Sollicitations of the Lady *Beauffier* Junior, and Father *Aubany*, did not fail to depose the Facts mentioned in the Lady *Cogolin's* Letter, which contain'd the Orders for this Subornation, and especially the Fact of the Pension offered to *Materonne*; and without Fear of exceeding even the Injunctions of the Mandate, they made them add that *Materonne* had told them that when she surpriz'd Father *Girard* kissing *la Cadriere* in the Parlour, she had seen her through a Hole that was over the Latch of the Door, through which the String went, which she cut;

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and

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and that having examin'd this Door, and caused it to be examin'd, they had found no Hole therein; but that having again observ'd it some Days afterwards, they had found one Hole newly made, and half another. As the Lady de Beaussier, Junior, had already given Evidence when she receiv'd this Letter, and had neither mention'd the Pension, nor the Hole in the Door, she took Care to add both these Facts in her Re-examination: Thus was this Scheme of Subornation, contain'd in this Letter, literally put in Execution.

After this, Mademoiselle *Cadiere* had several Witnesses examin'd, both before the Criminal Judge, and afterwards before the Commissioners of Parliament, when this Affair was referr'd to the Cognizance of the Parliament to be finally determin'd. These Proceedings were afterwards ordain'd, and the extraordinary Prosecution appointed and commenced, the whole after the manner explained in our former Memorial. Although the annulling the Proceedings of the Chancellor, which we have demanded, be a Thing to be previously discuss'd, because if they are abrogated, it is to no Purpose to examine or judge the Exceptions made against the Witnesses heard at the Proctor's Request; nevertheless, as the *Jesuits* boast that they will have the Exceptions judg'd, before the Judgment of our Appeal against the Chancellor's Proceedings, in order to avoid all Surprizes, we have been oblig'd to draw up this Memorial for the Judgment of the said Exceptions; but, however, without approving of the Proceedings; We are going therefore now to demonstrate that the Exceptions made by Father *Girard* against our Witnesses are as frivolous, as those which we have drawn up against the Proctor's Witnesses, are reasonable.

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The *Jesuits*, who are us'd to overthrow even the most compleat Proceedings and Proofs, boast that they will have all the Witnesses rejected who charge Father *Girard* with any Crime ; and they speak hereof with as much Certainty, as if the Thing were already done. They threaten us to set over again here the Example of *Balthazar des Rois*, cited in our first Memorial, in the Article of Subornation of Witnesses.

We are neither ignorant of their Artifices nor their Abilities in this Matter ; but we have two Reasons not to dread the Effects of their rash Measures : The first is, the Integrity and Justice of our Judges ; The second is, the Difficulty, and one may even say, the Impossibility of the Thing. In effect, how will they have all the Witnesses which reject Father *Girard* rejected ; when out of the seven-
nine heard at the Plaintiff's Request, who all of them charge him, excepting three or four, he has rejected only against nine ? Do they believe that the Court, to please them, will, of their own accord, reject Witnesses against whom there is no Exception ? As to the nine, against whom he has made Exceptions, we are going to show how little they serve to the Purpose.

'Tis true, that the Accused, after having been confronted with the Nuns of the Convent of St. *Olivioules*, without having propos'd any Exception against them, because he had none to propose, altho' he was requir'd to do it according to the Form of the Statute ; being told, *that he did not defend himself well, and that he ought to have excepted against the Witnesses ; and that he had Objections to make against them*, wou'd have taken Advantage of the Advice by excepting against *Mary-Anne Marie*, the Lay-Sister belonging to the Turning-
when he was confronted with her. He added, *this Sister had an absolute Ascendant over the*

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Lady Abbess, the Lady de l'Escot, and some other Nuns, and that she had influenc'd 'em to add to their Depositions at their Re-examinations. But this can be no Exception either against the *Abbess*, the *Lady de l'Escot*, or any other *Nun* in this *Convent*, for two Reasons that are unanswerable.

The first is ; That according to the Criminal Statute, under the *Head of Re-examinations*, Article 16. at the *Confronting*, the Defendant is required immediately to propose his Exceptions against each Witness, and he is forewarn'd that he will not be allow'd to make any Objections, after the reading of the Deposition ; and that according to Article 19. the Accused is not to be allow'd to propose any Objections against a Witness, after having heard his Deposition read. *The Accused*, says this Article shall no longer be allow'd to except against a Witness, after that he has heard his Deposition read, which is agreeable to the Antient Statutes, and especially that of *Francis I.* because it wou'd be opening a Door for Subornation, to receive an Oath Proof in support of Exceptions, that were not propos'd till after the reading of the Depositions. This is the Reason why no Exceptions are any longer to be received but such as are justify'd in Writing. Wherefore *Father Girard*, who at his *Confrontation* with the *Lady Abbess*, the *Lady de l'Escot*, and the other *Nuns*, propos'd no Exceptions against them, cou'd not afterward, when he was confronted with *Mary-Anne Materonne*, alledge, without any Proof, that she, by her Influence over them, had persuaded them to add new Facts at their Re-examinations, and thereby form a verbal Exception against them.

The second Reason is ; That this Allegation is not only void of all manner of Proof, but even of all likelihood. In Effect, whom wou'd the Accused persuade that a Lay-Sister, who belongs

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the Turning-Box, and consequently is a Servant in the Convent, has an absolute Ascendant over the *Abbess* and the *Nuns*, and that if they have made any Additions in their Re-examinations, it cou'd only proceed from the Influence this Maid has over them; as if the Criminal Statute, in Article 5, of the same Head, had not supposed that the Witnesses add or diminish in their Re-examinations, since it enjoins all Judges to require them to declare whether they will add, or diminish; as if besides, it were not evident enough from the Proceedings, that if these *Nuns* added Abundance of Facts in their Re-examinations; 'twas because the Chancellor had omitted them in their Depositions, when he took them down in Writing. When any one has made it his Business to bid open Defiance to Truth, he ought at least to have some Regard to Probability. Wherefore this verbal Allegation, made by the Accused so much too late, and so contrary to Truth and all the Rules of Probability, cannot in the least affect either the Deposition of the *Abbess*, or those of the *Nuns* of the Convent, against whom the Accused offer'd no Exception when he was confronted with them. Let us now proceed to the nine Objections which he has proposed, and shew the Fallacy thereof.

The first is, the Exception he has made against Messire *John-Baptist Giraud*, one of the Ministers of the Cathedral, and it is founded upon this; that he seems, as he alledges, to be animated by partiality, and to have sought after his Penitents, in order to examine them about his Manner of Direction, and make them utter such Sentiments to which he is a Stranger. To which Messire Giraud answer'd, That he never sought after Father Girard's Penitents.

This is certainly a wretched Exception. First, because it is proved, by the Proceedings, that

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Messire *Giraud* never purposely sought after his Penitents to examine them, and that 'twas only occasionally that he had spoke to two or three of them.

Secondly, Supposing for a Moment, tho' contrary to the Truth, that Messire *Giraud* had taken Offence at the Behaviour of these two or three of Father *Girard's* Penitents, not only there wou'd be no Prepossession therein on his Part; but he wou'd even have perform'd his Duty only in so doing. He heard it reported throughout the whole City, That *la Guiol, la Reboul, la Laugier*, and others, had continual Extasies and *Stigmata*, and he saw that they continually made Parties of Pleasure; was not he in the Right to be scandaliz'd at such an astonishing Contrast? And how long has a Pastor, who is responsible to God for his Flock, been forbid to inquire after their Conduct? And is it not a Mockery of Justice, to make such a ridiculous Pretence an Exception against a Witness of Messire *Giraud's* Virtue and Probity?

The second Exception made by Father *Girard* relates to *Clara Berarde*; and is founded partly upon her being Servant to the Plaintiff's Mother, and partly upon there being a Contradiction between the Deposition of this Witness, and *la Cadriere's* Declaration; the latter having said, That she had a Suppression of her *Menfes* for three Months, which wou'd remove the Abortion to the End of *August*, whilst the former fixes it to about *Easter*.

But these two Pretences are absolutely unwarrantable; the first for this Reason: Altho' *Berarde* is Servant to *la Cadriere's* Mother, she is nevertheless a legal Witness for the Facts which pass'd within her Mistress's House, and in the Plaintiff's Chamber; whereof the Chief are; first; That from *Lent 1730*, to the 5th of *June*, Father *Girard* was
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almost every Day lock'd up in *la Cadie's* Chamber, where he staid from about one or two in the Afternoon till Night. Secondly, That for several Days he gave her a Porringer of Water, which he us'd to fetch himself, and wou'd not suffer any body else to touch. Thirdly, That some Days after *Easter*, *la Cadie* having deliver'd her a Pot full of Blood to empty, in Presence of Father *Girard*, he cried out, *What Imprudence! Ah! What Imprudence!* Because, in this Respect, *Berarde* is a necessary Witness, and it is a constant Maxim in Law, That the Evidence of Domesticks is allow'd for Domestick Facts, according to the famous Decree of the Emperors *Theodosius* and *Valentinian*, in the Law *Consensu* in the Cod. *de repud*, and the Remarks of all the Interpreters upon this Law, and of all the Doctors, especially of *Godefroy* and *Mornac* upon the Law 3, in the Cod, *de testib.* and of the President *Faber* in his Definition 7, on the same Head, both in the Body of the Definition and in the Notes: *Nam*, says he, *Et Domestici Testes admittuntur de his quæ facta sunt domi, Et quæ non per alios quam Domesticos probari possunt.* And is not this the constant Maxim of the Decrees, as *M. de Catellan* attests, Liv. 9. Chap. 7. *In fine*; 'Tis commonly held, and 'tis observ'd accordingly, that in Domesticis non reprobatur Domesticum Testimonium.

The second Pretence is not less frivolous; both because the Question here is not to examine whether the Deposition of this Servant is agreeable to the Plaintiff's Declaration; or, whether it differs from it, since that wou'd be an Examination which cou'd not be made but at the final Determination of the Cause, in order to know, whether they shou'd adhere to the Declaration, or this Deposition; and likewise, because there is no Contradiction between the Deposition of this Witness and

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la Cadere's Declaration ; and it is easily seen that the Accused has only form'd this chimerical Contradiction in his own Imagination, by persuading himself falsely that *Mademoiselle Cadere* had fix'd the Time of his *enjoying her*, to the Day of his giving her the Discipline, as a Penance for her refusing to resign herself to the Spirit, which would have lifted her up into the Air, which happen'd in *May* ; whereas the whole Tenour of the Declaration made before the Criminal Judge, shows the Falsity of this Supposition ; and 'tis certain that before his giving her the Discipline in *May*, she had already lost a vast Quantity of Blood a few Days after *Easter*, as the Maid says, by the Effect of the Water which he had given her for several Days. And, indeed, is it not prov'd by a Cloud of irreproachable Witnesses, that from *December 1729*, that *la Cadere* was put under a State of Possession, Father *Girard* had begun to visit her, and lock himself up with her in her Chamber twice or thrice a Week ; and that from the Carnival after he went thither every Day, and continu'd lock'd up with her all the Afternoon ? Whom would he pretend to persuade that from *December 1729* to *June 5, 1730*, he was lock'd up alone in his Penitent's Chamber, whom he lov'd so passionately and never *enjoy'd her* till about the End of *May* ? He must either think himself very persuasive, or others very easily impos'd on, to flatter himself with the Hopes of persuading them to any such Thing. And, to show the Absurdity of the Exception he makes against *Berarde*, is it not sufficient to observe that he confesses himself the Truth of all the Facts which she deposes ? That he owns his being lock'd up with the Plainriff, his having given her Water several Times, and his having seen the Pot of Blood ?

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The third Objection made by Father Girard, is against *Theresa Lionne*, Widow to *l'Allemand*, so well known in the Proceedings by the Name of *l'Allemande*; it is couch'd in these Terms: *The Defendant*, says he, *cannot stand to the said Witness's Deposition and Addition at her Re-examination; because she has but lately given publick Proofs of the Weakness of her Brain; that he does not doubt but it appears by her Deposition, and therefore he cannot allow it.*

This Exception is only founded upon a mere Supposition; For, *First*, What Sign of a weak Understanding is there in *l'Allemande's* Deposition, unless it is that she mentions certain Facts that are very extraordinary? But are not these extraordinary Facts proved, not only by a Cloud of irreproachable Witnesses, and by being notoriously publick at *Toulon*; but even by the Accused's own Confession?

Secondly, By whose Judgment has this Witness been declar'd a Lunatick, as she must have been, if we have her Evidence rejected upon any such Pretence? Where are the Proofs of her pretended Lunacy? Does he think to get Witnesses rejected upon Suppositions that are evidently slanderous?

The fourth Exception is made against *Magdalen Allemand*, Daughter to *Theresa Lionne*, whom we have just prov'd to be a good Witness. It is founded upon this, That her Mother having pretended to be Possess'd, and that this Possession proceeded from the Defendant, her Deposition cannot fail of being suspicious, and made with a View of justifying her Mother's Visions.

But this Objection is yet more frivolous than that which we have just overthrown; both because it is founded only upon a false Pretence, since that far from this Witness's having deposed only to prove that her Mother's Possession proceeded from Father

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Girard, she does not so much as mention it in her Deposition, but only such Facts as relate to *la Cadriere's* Complaint; and likewise, because that altho' she had spoke of her Mother's Possession, which she does not, that could not have made her Evidence be rejected, as long as her Mother was not Plaintiff, and her Evidence was valid, as has been just shown.

The fifth Objection made by the Accused, is against *Anne Battarelle*, in these Terms: *The Defendant*, says he, cannot allow the Deposition of this Witness, because she has given evident Signs of her being Crazy at *la Cadriere's* Country-House.

This Exception is indeed singular. *La Battarelle* had a Fit at *la Cadriere's* Country-House, and upon that he founds his Exception. What Blindness! He had not this Opinion of her when he put her in the Rank of his Favourites, and honour'd her with his Caresses, as is so well prov'd by the Proceedings, and even by his own Confession, where he owns that she kiss'd him at *la Cadriere's*, altho' this Kiss was mutual, and he had instructed her so well in *Quietism*, that there is never a Divine amongst the *Quietists*, who cou'd argue thereupon more learnedly than she had done in her prodigious Deposition. Thus does the Necessity of the Cause force him to seem ignorant of those with whom his Heart was so intimate.

The Accused brings his sixth Exception against *Margaret Einaude*, Wife to *Joseph Daumal*. *The Defendant*, says he, cannot stand to her Deposition, because she is entirely devoted to *la Materonne*, who wou'd not fail to engage her to depose

The Accused does not impute to *la Materonne* the having engaged *Einaude* to depose contrary to Truth; but only to depose; which wou'd not be an Exception, if the Fact were as true, as it

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only imagined. What a transcendent Genius must then this Maid be indued with? Not content with governing her whole Convent, and domineering over her Superior, she likewise diffuses her Influence Abroad, and rules all *Ollioules*. If she has had Power enough over the Minds of the *Abbes* of her Convent and the other *Nuns*, to induce them to depose just what she pleas'd, can we refuse her the same Ascendant over the Wife of *Daumas*? How wretched is this Objection?

The seventh Exception is that which Father *Girard* makes against *Mary Materonne*, in these Terms: *The Defendant*, says he, *can't allow her Deposition, inasmuch as the said Evidence has an absolute Influence over her Superior, the Lady de l'Escot, and some other Nuns, whom she has induc'd to make the Additions in their Re-examinations, and that in spite; because she imagines that the Defendant would have turn'd her out of the Convent; that she has a very intimate Correspondence with la Cadiere and her Relations; that she has cry'd up her Miracles every where, when she knew the Falsity thereof; that Father Cadiere, the Dominican, came two Days before she gave Evidence, and stay'd in the Parlour an Hour with the said Witness, in order to tell her what she should depose; that the Day she went to Toulon to be examin'd, the Abbe Cadiere came to fetch her, and conduct her to be sworn; and that she went directly to la Cadiere's House, where she left her Horse and her Ridinghood; and lastly, the Cadiere's have offer'd her a Pension.* To this *la Materonne* answers; *That 'tis true she had cry'd up la Cadiere's Miracles at the Beginning, but that afterwards she did the contrary; that two Days before her Deposition, Father Cadiere coming to see the Abbes, did discourse with her for some Time whilst the Nuns were*

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gone to *Vespers*, and that *Father Cadriere* talk'd with her only about indifferent Things; owning that the *Abbe Cadriere* came to fetch her with the *Summoner*; asked Leave of the *Abbess* for her to go to *Toulon*; that she dismounted at *la Cadriere's House*, where she left her Horse and her Riding-Hood, when she went to depose; and denying the rest of the *Exceptions*.

Nothing can be more frivolous than all the Pretences upon which this Exception is founded. First, We have already shown the Ridiculousness of this Maid's Ascendant over her Superior, the *Lady de l'Escot*, and some other Nuns.

Secondly, The Spite which he would impute to her against him, because he would have had her turn'd out of the Convent, is an evident Forgery; and if the Thing were as true as it is false, would it not plainly prove that this Maid had surprized him many Times kissing *la Cadriere*? For what other Motive could he have to have her put out of the Convent?

Thirdly, She had no other Correspondence with *la Cadriere* than she had with all the other Persons in the Convent.

Fourthly, If she did, at first, cry up *la Cadriere's* Miracles, she only follow'd the Example of all the Society, who had conceived the same Opinion, by Reason of the many extraordinary Things to which they had been Witnesses; and even the Example of the Accused, who represented her every where as a Saint. Was it not he who noised abroad her Holiness, and the Wonders she wrought, both by his Letters, especially those he wrote to the *Abbess*; where he describes her as a Treasure of Sanctity, and recommended to her to let her receive the Sacrament every Day, adding, that God wou'd soon show her that she was not unworthy of this singular Favour; and by Word of Mouth, even

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so far, that it is proved by the Proceedings, that on the first *Friday* in *July*, when *la Cadiere* had a Transfiguration, he order'd the Nuns to preserve very carefully the Water wherewith they had washed her bloody Face, because it would work Miracles, and she had already wrought some at *Toulon* ? And so well had he form'd the Design of deceiving the Publick, and imposing her upon them for a Saint, that, on one Hand, he had charged the Lady *de l'Escot*, Mistress of the Novices, to write down exactly every thing extraordinary that should happen to *la Cadiere*, that it might afterwards serve for the Edification of the Publick ; and, on the other Hand, he had forced *la Cadiere*, to write over the *Lent* Journal, which contains all her Visions and Prodigies, and which it appears by his Letters, that he demanded with so much Earnestness, that he might one Day make it a Monument of his Devotee's Miracles. He reproaches *la Materonne* with knowing the Falsity of *la Cadiere's* Miracles, whilst he pretends himself that he did not know it. *Who is in the Wrong, the Maid or the Director, the Servant or the Divine ?* All the Difference is, nevertheless, that *la Materonne* sincerely believed all these Prodigies, with all the rest of the Society ; whereas Father *Girard*, who was himself the Author of them, knew all the Imposture, and reap'd all the Advantage of them.

Fifthly, That Father *Cadiere* talk'd an Hour with this Maid, about what she should depose, is a mere Forgery.

Sixthly, If the *Abbe Cadiere* went to *Ollioules* with the Summoner, who went to summons *la Materonne*, to give her Evidence, it was only in order to beg the Abbess to give her Leave ; and it is proved by several Witnesses, and even by the Deposition of Father *Aubani*, as much devoted

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devoted as he is to the Accused, that the *Abbe Cadriere* did not return to *Toulon* with the Maid; and if she left her Horse and her Riding-Hood at *la Cadriere's*, without taking any thing there herself, 'twas, in all Appearance, because she had no other Acquaintance at *Toulon*. Is that an Objection?

As to the Pension, *F. Aubani* having threaten'd her that the Bishop would have her turn'd out of the Convent, for having deposed against Father *Girard*, she answered, *If the Bishop makes me go out of the Convent, he must allow me a Pension to maintain me, since I shall otherwise have nothing to live upon.* This was the Manner of her speaking of a Pension, as she explain'd it in her being confronted with *la Cadriere*; and this is likewise proved by other Witnesses, and especially by *Mary Gregoire*, in her Re-examination. We shall now see the Plot laid, by the Accused, to induce false Witnesses to swear that *la Cadriere's* Relations had offer'd a Pension to the Maid, and that she said she was sorry she had refused it. He caused a Letter to be written on the 28th of *January* last, by the Lady *de Cogolin*, his Penitent, to the Lady *de Beauffier*, Junior, a Nun of *St. Clare* at *Ollioules*, which was proved on the 11th of *May*. See Page 27.

It cannot be doubted but the Accused made the Lady *de Cogolin* write this Letter; both because the whole Design of it is to procure him false Witnesses, and Impunity for his Crimes; and because his presenting his Respects therein to the Lady *de Beauffier* Junior, proves he was present when it was written, and even that he dictated it; and likewise because the Lady *de Cogolin* afterwards declared it, which gave Occasion to some Consequences that made a great Noise at *Toulon*.

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In the second Place it is proved, that the Scheme of Subornation in this Letter was put in Execution. The Persons mention'd therein, and the others of the Convent of *St. Clare*, who had not deposed before, were summon'd in the Proctor's Name: *viz.* the Lady *de Camelin*, Junior, the Lady *de Beauffier*, Senior, Father *Aubani*, and M. *Portalis* the Priest; and they have sworn, that *la Materonne* had said, *That la Cadiere was a Saint; that she had work'd Miracles; that she had an intimate Acquaintance with the Family of the Cadieres; and that she added, That she was sorry that she had refused a Pension which had been offered her for her Maintenance.* They even added, that *la Matteronne* had said, *That she had only seen Father Girard kiss la Cadiere in the Parlour, through the Hole over the Latch of the Door, through which a String had passed, which she cut; and that having examined the Door themselves, and caused it to be examined by others, they could find no Hole therein; and that two or three Days after, having examined it, and caused it to be examin'd anew, they had found one Hole newly made, and half another; and the Lady de Beauffier, Junior, who had deposed before her receiving this Letter, and had neither mention'd the Fact of the Pension, nor of the Hole in the Door, added them both in her Re-examination.* All this proves then incontestably, both the Falsity of the Facts imputed to *la Materonne*, and the Subornation of all the Witnesses who were made to depose.

First, Because these are the very Witnesses pointed out in the Letter, which contains the Plan of the Subornation.

Secondly, Because these Witnesses have sworn precisely to the Facts contained in this Letter.

Thirdly,

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Thirdly, Because none of the Witnesses who had deposed before, mention'd any of these Facts ; and the Lady *de Beaussier*, Junior, who had deposed before, never spoke of them but in her Re-examination.

Fourthly, Because it is false that *la Materonne* said that she look'd through a Hole in the Parlour-Door, when she saw Father *Girard* kiss *la Cadriere* ; she said, on the contrary, in her Deposition, that 'twas in entring softly into the Parlour, that she surpriz'd them kissing each other.

All the other Pretences to which the Accused has had Recourse, in order to cavil at *la Materonne's* Deposition, after having heard it read, and which are not *presentis Speculationis*, are too frivolous to deserve any Refutation. The Objection then made against this Maid, is absolutely unwarrantable ; and her Deposition, which is likewise confirm'd by several other irreproachable Witnesses, cannot be set aside.

The eighth Exception propos'd by the Accused, relates to *Lucretia Materonne*, a Lay-Sister in the same Convent. It is couch'd in these Terms : *The said Defendant*, says he, *cannot stand to her Deposition, because she is Sister to Mary-Anne Materonne, who has not fail'd to solicit her to depose.* This Evidence has own'd her being Sister to Mary-Anne, and denies the rest of the Exception.

One must, doubtless, be very guilty, and very destitute of Reasons, to alledge such an Exception ; for have we not just shown that it is not *Mary Materonne*, *Lucretia's* Sister, who is a suborn'd Witness, but those whom he has himself suborn'd, or caus'd to be suborn'd, by the Means of the Lady *de Beaussier*, Junior, and Father *Aubani* ?

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The last Exception offer'd by Father *Girard*, is against the Lady *Theresa Villeneuve*, and is founded upon this ; That she had confessed to him for a certain Time, and that having, by his Advice, enter'd into the Third Order of *St. Theresa*, she afterwards confessed to the *Carmelites*, who are the Directors of that Order.

This is, indeed, a pretty Objection ; if the Accused would extend it to all who have ever confessed to him, this Objection would become very general. How long has the Choice of Confessors been denied ? Or, How long has it been unalterable ? And if, since her being received into the Third Order, she has confess'd to the *Carmelites*, 'tis because it was more suitable to her Convenience.

These are all the Exceptions made by the Accused : We leave the World to judge with what Success he and his Emissaries can say, that all the Witnesses who lay any thing to his Charge are suspicious, and prophesy that they will infallibly be rejected, when out of seventy-nine, he has excepted only against nine, and the Exceptions he has made against these nine are so wretched, that it would be doing an Injury to a Court of Justice, to imagine that it would admit any of them.

The Case is not the same with Relation to the Exceptions which the other Parties have made against the Witnesses heard at the Request of the Proctor ; it will be sufficient to make some Reflexions upon most of the Persons objected against, to show the Foundation and Justice thereof.

Our first Objection lies against the Lady *de Guerin*, Abbess of the Convent of *Ursulines* at *Toulon* ; and it is founded, *First*, Upon her having a Brother, who is a *Jesuit*.

Secondly,

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Secondly, Upon her having had a great Share in the Violence that was offer'd to *la Cadiere*, whilst she was detain'd in her Convent.

Thirdly, Upon her being actually now Penitent to the Accused, as she has confessed; for if, according to Law 3, in the *F. de Testibus*, in order to be a legal Witness, one's Evidence must be free from all Suspicion of ill-Will, Friendship, Partiality, or Complaisance to the Parties concern'd; if, according to the Decision of the Civilian *Modestin*, in Law 7, on the same Head, the Ascendant any Party has over a Witness, is a reasonable Exception; what Objection can be more legal, than that which is founded upon the Witness's being the Penitent of the Party in whose Behalf he has given Evidence; since the Influence of a Confessor over his Penitent is absolute, and the greatest that can be imagined? For this Reason all the Donations which a Penitent makes in Favour of his Confessor are void, and always made null, according to the Decrees cited by *Ricard*, in his Treaty of Donations, Part. I. Chap. III. Sect. 9. Numb. 515, and so on; by *Desbenris*, Tom. II. Book IV. Question 54; by *Bretonier* and by *Albert*, Verb. Testament. Art. 35.

Fourthly, Because the Lady *de Guerin* is so much devoted to the Accused, and so much inclin'd to do any thing in order to procure him Impunity, that she, not only in Conjunction with him, obliged the Lady *de Cogolin* to write the aforesaid Letter, in order to suborn Witnesses for him, which occasion'd a Quarrel that made no small Noise in *Toulon*; but wrote a long Epistle on the 7th of *May* last, at the Persuasion of Father *Girard*, and of his Inditing, as the whole Tenour and Style of this Letter prove very clearly, and wherein one may find all his favourite Expressions, even to his *Scrawl*, which was become

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so common, so trivial to all his Penitents. The Drift of this Letter was, at the Expence of the Truth, so well proved in the Proceedings, in the Letters, and even by the Confession of Father *Girard*, to publish his Innocence, and to employ a thousand Impostures to blacken, asperse, and lay the Guilt upon *la Cadiere* : This Letter, which is a fresh Proof of all the unjust Courses taken by the Accused, is in the Hands of all the World. We leave it therefore to be judged, whether such a Witness who has betray'd the Truth so many Ways, and has been the Instrument of Lies in Favour of her Confessor, can face a Court of Justice ; and whether her Evidence will not be rejected with Indignation.

The Exception made against the Lady *de Cogolin* is not less reasonable ; she is actually at present Penitent to the Accused, as she has own'd in her Confronting with the Appellant. Not content with having betray'd the Truth in his Behalf in her Deposition, she has likewise suborned the Lady *de Beauffier*, Junior, and persuaded her to suborn other Witnesses, in order to form Exceptions against *la Materonne*, and procure him such Facts as would tend to his Vindication. This is justify'd by her Letter of the 28th of last *January*, acknowledged by her to be her own Writing, the Contents whereof we have already cited, wherein she speaks of her Director's Prosecution with as much Warmth as if it were her own Case : This Letter, with the Proof of its being hers, shall be annexed to the Proceedings. Is not this sufficient to make her Evidence rejected ?

Can *Messire Camerle*, Chaplain to the Bishop, and *Anthony Guion*, his *Valet de Chambre*, be look'd upon as legal Witnesses, if we consider that their Master, who, at the earnest Intreaties of *la Cadiere*, and her whole Family, and even of all the

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the People of the best Fashion in *Toulon*, had promis'd to bury this shameful Affair in eternal Silence ; and who, no doubt, ought to have taken this prudent Resolution, even without any Intreaties, has made this opprobrious Discovery at the Instigation of Father *Sabatier* the Jesuit. If we consider, I say, that he sent his Chancellor with such a disgraceful Retinue to *la Cadiere's*, in order to force her, by the Obligation of a sacred Oath, to reveal her own and her Director's Dishonour ; that, to constrain her to recede from her Complaint, or to render her Proof of no Effect, he refused her the Benefit of the Sacrament, and of Confessors, as is proved by the many Citations produced in the Proceedings ; that he has written Letters to the Superior of the *Ursulines* at *Ollioules*, in order to compel her to a Recantation when there, where she was put into a noisome Room, wherein there was no other Furniture than a little rotten Straw upon the Ground ; that he likewise wrote Letters to the Abbess and Nuns of the Convent of *St. Clare* at *Ollioules*, to persuade them to clear Father *Girard*, which Letters he sent by his Register, as we offer to prove ; that, by Father *Aubani*, and Father *Boutier*, Observantines, he threaten'd *la Materonne*, and the other Nuns who had deposed against the Accused, to have them turned out of the Convent ; nay, went so far as to threaten the Nuns even with putting them to the Torture, as is proved, amongst others, by the Re-examination of *Mary Gregoire* ; that he, at the Beginning of this Prosecution, wrote a circular Letter, in order to publish the Innocence of the Defendant, and the pretended Calumny of the Accused ; with several other Facts which we pass by here out of Respect. After this, can his Chaplain, and his *Valet de Chambre*, be look'd upon other-

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otherwise than as Witnesses very much to be suspected, and worthy of no Credit?

Nothing can be more reasonable than the Exception made against *Mary Anne Laugier*. She is actually at this Time Penitent to Father *Girard*, as she has confessed: He had put her into the same State of Possession, as is proved by the Deposition of *Clara Roque*, the fourth Evidence; by that of *Theresa Bonefay*, the forty-third; of *Anne Belonne*, the forty-sixth; of *Catherine Laugier*, the fifty-third; of *Elizabeth Gaité*, the 109th; of *Theresa Villeneuve*, the 110th; by the Confrontation of *L'Allemande*, the thirty-ninth Witness; with *la Cadiere*, by the Re-examination of *Magdalen Allemand*, the hundred and second Witness. She likewise had the *Stigmata*, as is proved by the Proceedings; She was one of her Director's Favourites, and had a Share in his Caresses, as is proved by the Deposition of Mademoiselle *Julien*, the twelfth Evidence; by that of *Anne Belonne*, the forty-sixth; by that of *Catherine Laugier*, the fifty-third; and by the Re-examination of *Magdalen Allemand*. Besides, this Gentlewoman is so reserved, that she confesses, in her Confronting, that she deliver'd her Master-Key to a Soldier, whom she had order'd to wake her, and upon whose Promise she slept very quietly: What a fine Guardian was here of a Maiden's Virginity! The Direction of the Accused inspired his Penitents with this martial Confidence: Is it possible this Evidence should not be rejected?

The Exception which we have made against *Francis Caudeiron*, Surgeon, who has betray'd the Truth so evidently, is founded upon his being the intimate Friend of *Messire Larmodieu*, the Chancellor, who was the Author of this fine *Accedit*, and these pretty Proceedings; who has shown his Partiality so many Ways, especially by omitting the

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the most material Facts in the Depositions of the Witnesses, as is proved by the Re-examination of the Nuns of St. *Clare* at *Ollioules*; and lastly, who has always declared himself the Plaintiff's avowed Enemy.

The Confession this Surgeon has made, of being a Friend to this Chancellor, and even to the Proctor, who have engag'd him to give Evidence; and to give such Evidence, is enough to make his Deposition rejected, according to Law 3, in *F. de Testib.* and according to the Remarks of *Mornarc*, and all the Criminalists upon this Law, as may be seen in *Farinacius*, in his excellent Treatise *de Testib. Quest. 53. N^o. 36. Regula non solum in testibus inimicis meis, sed etiam in valde amicis inimici mei; nam & hic non probant contra me, quia & ipsi reputantur inimici mei.*

The Objection proposed against *Clara Gravier*, can it meet with the least Difficulty? 'Tis prov'd by her own Confession, that she is actually Father *Girard's* Penitent: 'Tis prov'd in the Proceedings, that he had reduc'd her to the same State; that she is stigmatiz'd as well as one of his Favourites; and that by his Order, she went to *Ollioules* to demand all the Letters which he had written to *la Cadiere*, as is prov'd by the Proceedings, and even by the Confession of this Witness in her Confronting; not to mention the Objections by Word of Mouth propos'd against her by the Appellants, on her being confronted with them, founded upon her having been aiding in Suborning other Witnesses in Concert with the *Jesuits*, the Chancellor and the Proctor; as an Acknowledgement for all which Services, Father *Girard* has made her a Present of a Suit of Cloaths, Is it not ridiculous to bring such Witnesses in Favour of the Accused?

The Ojections alledged against *Mary Chavet*, call'd *la Guyol*, is founded upon two solid Reasons,

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to fear its being rejected: 'Twou'd be too long to enumerate them all here, twill be sufficient to mention some of the most Material. She owns her having long been, and still being the Accused's Penitent. 'Tis prov'd by the Proceedings that she had all the distinguishing Marks of his Directions; as *Inability of Praying, Extasies, Fits of Possession, Stigmata, Miracles*; that she was his *Favourite*, and likewise his famous *Confident* between him and his other Penitents, particularly *la Cadriere*, as is fully prov'd by the Proceedings; and also by her Letter of the 30th of *Aug.* 1730, the Contents whereof we have cited in Page 152, 153, &c. of the *State of the Case*; which Letter we have prov'd, and which shall be annexed with the Proof to the Proceedings, and wherein one may plainly see how much she sympathizes in the Pains and Pleasures of these two Lovers. Besides, as he employ'd her for more Uses than one, he likewise sent her to this City (*Aix*) last *April*, in order to publish here his Innocence, and the pretended Calumny of *la Cadriere*. Must not one have renounc'd all Shame, to dare to bring before a Court of Judicature such Witneses, who are so guilty; and who so richly deserv'd to have been immediately confin'd? And is not this a Prevarication in the Proctor, which ought to be punish'd?

We have excepted against *Mary-Anne Arnaud*. *First*, For being the intimate Friend of *la Laugier*, stigmatiz'd Penitent, and Favourite of the Accused; *Secondly*, For having courted and suborn'd Witneses for the *Jesuits*; *Thirdly*, For having been turned out of the Chapel of the Third Order, for her ill Character.

She has deny'd the second of these Facts, but she confess'd the two others, on her being confronted with *la Cadriere*, and the other Appellants; there needs no more to make her Evidence rejected.

The

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The Objection alledg'd against *Elizabeth Ber-luc*, is founded upon her being actually one of Father *Girard's* Penitents, as she has confess'd, and her being indu'd with almost the same Qualities as the others whom we have just described.

Sister *Mary Barberoux*, a Nun of the *Visitation*, is justly to be suspected, because, as she has own'd in her Confronting; she is a Penitent of the *Jesuits*, who in this Affair, have had Recourse to the most unjust Methods to save their guilty Brother, and to oppress the Innocent.

Anne Rose Reboul, call'd in the Proceedings *la Reboul*, is yet more liable to Objection; because she is actually Father *Girard's* Penitent, as she own'd in her Confrontation, and has partaken of all the States, and all the Advantages of his Direction, as is prov'd by the Proceedings.

The Lady *Mary Beaussier*, Junior, the Lady *Theresa Beaussier*, Senior, her Sister, the Lady *Gabrielle de Camelin*, Junior, Sister *Aubani*, and Father *Aubani*, her Brother, with Messire *Portalis*, the Priest, ought to be rejected with Indignation, since they are convicted by the Letter of the Lady *de Cogolin*, and by the Reflexions which we have made, (in maintaining the Validity of *Mary-Anne Materonne's* Evidence) of the most punishable Confederacy and Subornation, in order to set aside *la Materonne's* Deposition, by swearing to the Falsities contained in the Lady *de Cogolin's* Letter, and especially that of the Pension, so ridiculous in itself. In Effect, has a Maid belonging to the Turning-Box in a Nunnery, any Need of a Pension of two hundred *Livres* for her Support? Is she not maintain'd in the Convent? And does not the disinterested Refusal, which they themselves say she made of this, sufficiently destroy the false Advantage which they had propos'd to themselves to derive from the Imposture, and prove the unshaken Virtue of the Witnesses?

Secondly,

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Secondly, When we reflect that before this Letter not one Witness had spoke of the Offer of this Pension, nor of the Hole in the Parlour-Door, and that it was never mention'd but afterwards; *viz.* in the Depositions of such Witnesses as were examin'd after the Writing of this Letter, and in the Re-examination of other Witnesses who had given Evidence before, without ever saying a Word of it; and when we reflect that all the Witnesses who have sworn it were those who were expressly named in this Letter, is it not an invincible Proof that this is only the Effect of a Confederacy, of Subornation, and of Imposture?

In short, is it not very extraordinary to see three Nuns, a Priest, and a Monk employ'd in examining twice whether there were any Holes in the Parlour-Door, and in making a Report of the Hole? How prettily were they employ'd! But how great a Prostitution of the publick Justice was this in the Proctor, to produce all these Witnesses only to make them swear falsely that a Pension had been offer'd to *la Materonne*, and that she had said, that she saw Father Girard's immodest Kisses thro' a Hole in the Parlour-Door, at the same Time that there was no Hole, and all this with a View only to procure him Objections against her Evidence? What Injustice was this!

'Tis true, *la Cadiere*, at her Confronting with them, did not alledge this Subornation prov'd by the Lady de Cogolin's Letter against the six Witnesses in this Confederacy, because she had not then recover'd this Letter. But besides her having made Exceptions that are equivalent thereto, is it not known that Objections which are proved in Writing may be made at any Time, whilst the Cause is depending before the Court?

But besides these Reasons which affect those six Witnesses in common, there are others in particular

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against

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against Father *Aubani*. He is charged with many capital Crimes, and amongst others, with having ravish'd a Girl of thirteen Years old, call'd *Margaret Jouvarde*, for which the Chancellor of *Toulon* had commenced a Prosecution against him, as we have justify'd by several Writings; and the Fear of the just Punishment which he deserv'd had oblig'd him to fly his Country. Nevertheless, as 'twas thought that he wou'd prove a useful Actor in this Scene, he has not only been recall'd, but they have granted him a general Pardon of all his Offences, on Condition that he shou'd, either in his own Person, or in the Persons of his Friends, afford Father *Girard* all the Assistance that lay in his Power, since which, the Bishop's Court have taken no Notice of his Crimes, especially of this Rape, whereof they had taken Cognizance. But, in their stead, the Order of *Observantines*, who are very different from the Society of *Jesuits*, far from protecting and favouring Father *Aubani* in his Villany, are actually prosecuting him at this Time: Thus will they, by taking a just Vengeance, acquire Honour even from the Crimes of this guilty Member; and thus does this particular Exception lie against Father *Aubani*, besides those which affect him in common with the rest of his Cabal.

Perfectly well has this Father perform'd the Conditions of the Pardon which the Secular Ecclesiastical Court has granted him. He has been the Instrument of the Threats made to the Nuns of *St. Clare* at *Ollioules*, as well as of the Subornation of the Lady *Aubani* his Sister, the Ladies de *Beaussier*, and the other Nuns who have been concern'd in this base Confederacy, and with whom he has very strict Engagements; he has likewise given Evidence himself, and perform'd the Function of Surveyor of the Hole with Messire *Portalis*. No one may deserve the Pardon of old Offences, but the perpetrator

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perpetrating new Villanies, does not the Silence of the Ecclesiastical Court of *Toulon* seem very just ?

Sister *Theresa Saurin*, an *Ursuline Nun* at *Toulon*, is, doubtless, very much to be suspected, since she has own'd, in her Confronting with Father *Cadiere*, and Father *Nicholas*, that she is Penitent to Father *Sabatier* the *Jesuit*, who has been the Author and Sollicitor of this Prosecution, to whom all the Shame thereof is due, and who, having had Recourse to so many other Subterfuges to maintain it, will scarcely have spared his Penitents.

As for *Anne Achard*, she cannot be thought a lawful Witness, since she is not only Daughter to a Father who is banish'd, and Sister to a Brother who has a Warrant out against him, and is a Fugitive ; but she is herself worthy of such a Family. Her House has been the *Rendezvous* of all Father *Girard's* stigmatiz'd Penitents and Emissaries : It was thither likewise the Proctor resorted, in order to concert with them what they shou'd depose for the Discharge of their Director, and to suborn other Witnesses. There it was also that the Proctor said, after they had forced *la Cadiere* to vary in her Answers ; *We have got the Day ; the Prior of the Carmelites is undone ; the least that can happen to him is to be condemn'd to the Gallies.* 'Twas in her House that the same Proctor, after the Beginning of this Prosecution, sollicitated a Prostitute to accuse one of the Prior of the *Carmelites* Fryars : Language and Behaviour worthy of this Proctor. All these Facts have been maintain'd to the Face of the Evidence in her Confrontation with the Father *Prior*, and were offer'd to be prov'd, since they are so material.

The *Sieur de Reimondis* is no less suspected, since he confess'd in his confronting with Father

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Cadiere, that he is an intimate Friend of the *Bishop's* and the *Jesuits*, who are our Adversaries.

Francis Amiot, the Merchant, is suspected, because, as he has confess'd in his Confronting with the *Abbe Cadiere*, he is the intimate Friend of *M. Pomet*, Register of the Bishop's Court in *Toulon*, who has signaliz'd himself so many Ways in this Affair; who show'd the Proceedings every Night to the *Jesuits*; of which the Letter of the *Lady de Cogolin*, wherein Father *Girard* speaks so knowingly of *la Materonne's* Deposition, and of the Contents of the Proceedings, is a littoral Proof; who, during the Course of this Prosecution, wrote to this City of *Aix* several Letters full of Partiality, and even of Forgeries, as it is well known; who carried a Letter to the Superior of the *Ursulines* at *Ollioules*, to make her use *la Cadiere* ill when she should be confin'd there, and another to the *Nuns* of *St. Clare*, to persuade them to recant what they had sworn; who has boasted, that had it not been for him, the Accused wou'd have appeared yet blacker in the Proceedings; and who is even come to sollicit this Affair here, where he has stay'd a pretty considerable Time. We leave the World to judge whether this Register, who is so zealous for the Interests of this *Jesuit*, did not urge this Witness his Friend, by the strictest Bonds of Friendship, to make such a Deposition as shou'd be favourable to the Accused.

Magdalin Vitalis is objected against for being a Woman of a disorderly Life, since that by her Irregularities she was forc'd to leave *Lieu de Toucas*; besides, she is one of the Witnesses tampered with by the Proctor in the House of *Anne Achard*, which was the Place where the dark Cabal assembled and plotted, as we offer to prove.

These Objections, which are all proved in Writing, except two or three, which we offer to make good,

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good, are absolutely incontestable, and ought to avail for the rejecting of all these Witnesses; but the making void the Proctor's Proceedings, will render the Judgment of these Exceptions either superfluous, or to no purpose.

Such are the Objections to which the Accused has Recourse to overthrow the weighty Proofs contain'd in these Proceedings against him: Such are the Witnesses which the *Jesuits* have employ'd to justify his Innocence. His own Penitents, most of them stigmatiz'd, and the Accomplices of his Debaucheries; the Penitents of Father *Sabatier*, the Author of this Tryal; Persons of a loose Life, or such as have been evidently Suborned. Is it thus that the *Jesuits* prove the Innocence of their Brother, and that they pretend to banish all Suspicion, not only of Guilt, but even of the least Fault? What Attempt! But how can they destroy with nine Objections that are unwarrantable and ridiculous, the Depositions of seventy-five Witnesses, who overwhelm the Accused with the Weight of their Evidence? How will they overthrow the Conviction which results from his Letters, and his own Confession, which render the Proceedings so superfluous, and which alone are sufficient whereon to ground his Condemnation?

This Cause is in such a State, that we might even leave it to the Judgment of the *Jesuits* themselves, without fearing that they wou'd acquit the Accused, unless they wou'd render themselves the Accomplices, or the Abettors of his Crimes: Such are the Witnesses whom the Proctor has produced, in order to procure this *Jesuit* Impunity for his Crimes, and oppress the Innocent; and whose Examination was so evidently calculated for no other End, than of forty-four Witnesses who were heard at the Proctor's Request, and whose Language bears every where the Marks of Imposture, there is not

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one which has accused Father *Girard*, and which has not invented some false Fact, in order to endeavour, tho' in vain, to vindicate him. Is this the Conduct of the * publick Avenger of Ecclesiastical Justice? Is it thus he discharges his Duty? Is it thus he labours to clear the Church of her Prevaricators, Prophaners, and Monsters, which ravage and dishonour her? Can the Court restrain their just Indignation against such heinous and punishable Prevarications? And do not this Prosecutor, and all these suborned Witnesses, especially these stigmatiz'd Penitents, who have added Perjury and Impostures to all their other Crimes, richly deserve to be taken into Custody, and afterwards be punish'd according to their Merits?

Wherefore we conclude with praying, that Father *Girard's* Exceptions may be rejected, and that those offer'd by the other Parties may be admitted, as is reasonable.

Catherine Cadriere.
Cbaudon, Advocate.
Aubin, Attorney.

* The *Proctors* in the Ecclesiastical Courts, and the *King's Council* in the Supream Courts, are call'd *Publick Avengers*.



OBSER-



OBSERVATIONS ON THE MANUSCRIPT

DISTRIBUTED

By *Father* GIRARD,

IN

*The Course of the Pleadings of the
Advocate-General.*

MEMORIAL

Of the Appeal against
Encroachments brought
by *la Cadiere*, against
all the Proceedings car-
ried on at the *Proctor's*
Request in the Ecclesi-
astical Court of *Toulon*,
to which all the Co-ac-
cused have adhered.

ANSWER

To the Memorial, for
Father Stephen Tho-
mas Cadiere, Domini-
can Monk.

Nothing is, we think,
more singular, than
see an Appeal against
encroachments, in which
the *Proctor* ought to
have been summon'd, (a)
carried

THERE are almost
as many Errors in
this Beginning, as there
are Lines.

First, (a) Who ever
asserted that an Appeal
against

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carried on nevertheless only against Mr. Attorney-General; and to see this latter, for his Part, altho' bound, by his Office, to maintain the Proceedings which are attack'd by the Appeal; not only agree (b) that the Complaints are well grounded, but even propose fresh Encroachments (c) which the Appellants never discover'd: This Method of Proceeding is doubtless unprecedented.

against Encroachments cannot be carried on without summoning the Proctor, when another Party is summoned and pleads against the Appeal?

Secondly, Cou'd we act more regularly than to summon Mr. Attorney-General, since he has espoused the Proctor's Proceedings, has caused them to be decreed, has executed the Decrees, and the Case in Question, is an incident Appeal?

Thirdly, Is not Mr. Attorney-General the principal Party in Cases of Encroachment, according to Fevret, Lib. I. Chap. II. n. 9. 'Tis against him alone, that we ought to Plead.

(b) This is an extravagant Way of Reasoning; does Mr. Attorney-General act by any other Rule than Justice? 'Tis by the Means and Office of this Magistrate that the Disputes of all Parties ought to be set upon a right foot, why wou'd they not have him agree that the Occasions of Complaints are well grounded, when they really are so, and appear to be so?

(c) The Author of this Memorial must be very ignorant, or at least he pretends to be so, when he says that it is unprecedented for Mr. Attorney-General to propose new Complaints against Encroachments, besides those alledg'd by the Appellants: Do not Encroachments affect the publick Justice? Did ever any one question whether, the King's Council have a Right to take Notice of all the Encroachments which they discover in the Proceedings of the Ecclesiastical Judge, altho' the

Parties

Parties concerned have neither complain'd against them, nor argued them? The King's Council are call'd, by all our *French Doctors, Juris publici Vin- dices & Assertores*: They may, of their own Accord, appeal against Encroachments in Ecclesiastical De- crees, which the Parties concern'd do not chal- lenge.

Mr. Advocate-General assured us in the Court, that the Proceedings car- ried on at the Proctor's Request tended to Father Girard's Justification; wherefore when these Proceedings are attack'd by an Appeal against Encroachments, he ought to have requested that Father Girard might be summon'd (a) upon the Appeal, to justify Pro- ceedings which are in his favour; and he ought to have requested (b) that Notice of the Appeal might be given to the Proctor, since it is his Duty to defend Proceed- ings which were carri- ed on at his Request. As neither of these Me- thods has been taken, we cannot flatter ourselves that he will own that his Appeal against En- croachments is not well founded, and that he will justify these Proceedings; never-

(a) It was not neces- sary to request that Fa- ther Girard might be summoned; it lay in his Power to demand, to be received as a Party to plead against this Ap- peal; besides, the Pro- ceedings were not carri- ed on at his Request; he has even declared, by his Reply, that he did not concern himself there- with: The Efforts he made in Court have shown whether he spoke the Truth; and his first Memorial, with the se- cond distributed under- hand compleatly prove it.

(b) This Request wou'd have been yet more needless, since the Proceedings are ef- poused, as we have ob- served, by Mr. Attorney- General in whom cen- ters the whole publick Ministry.

(c) We have, and we shall always flatter our- selves.

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nevertheless he has declared that he never exercised his Office but in the Defence of Truth and Justice; (d) and that as he has discover'd that neither the one nor the other concurred to the Support of these Proceedings, that Care was reserved for Father Girard's Advocate; (e) 'tis therefore only to answer Mr. Advocate-General's Expectation, that we pretend to demonstrate that this Appeal against Encroachments is not grounded upon Law.

Weight of his Crimes. Was it to authorize themselves, in the Distribution of this Manuscript, that they argue so wretchedly? They ought to know, that after the King's Council have been heard, neither the Parties concern'd, nor their Advocates are allow'd to plead, or to dispute, either verbally, or in writing, any Affairs that are before the Court.

La Cadiere had acquired (a) the Reputation of a Saint, to which she had long aspired; she and her Brothers had taken Care to publish God had operated in her,

The Scene chang'd sometime after; (b) the divine Operations were no longer look'd upon but

as

themselves that Mr. Advocate-General will own what is just; any other Opinion is fit only for the Author of this Memorial.

(d) This ridiculous Reasoning discovers the Vexation of those who use it. In whose Defence shou'd an Advocate-General plead, but in that of Truth and Justice?

(e) This Declaration, which they suppose made to Father Girard's Advocate, in the Plea for the said Father, is an Effect of his Imagination, overwhelm'd with the

(a) All these Facts are asserted contrary to truth, and are overthrown by the Proceedings.

divers Miracles which and by her Means.

(b) These Circumstances related here succinctly, might serve as an Abstract of the Romantick Story

as the Operations of the Devil; she pass'd from her Communication with Angels, to an Intercourse with evil Spirits; and Father Nicholas the Carmelite gave her to understand that she was possess'd, and ought to be exorcis'd; accordingly she was so more than once, sometimes without Noise, and sometimes with Scandal. On the 16th of November 1730, at Night, the Bishop of Toulon, being inform'd by the publick Rumour of what had pass'd, order'd his Great Vicar to go to la Cadriere's to enquire into the Facts, and draw up the verbal Report, and upon the Proctor's verbal Request, Mons. Larmodieu, Great Vicar and Chancellor went to la Cadriere's on the 18th of November 1730, in Company with the Proctor, (c) Messires Giraud and

Story contain'd in Father Girard's Memorial; but as the Facts depend upon the Proceedings, we think we need not give any more Explanations than those which have already been presented to the Judges in our Memorials on the other Side.

(c) This Retinue of Justice shows whether these Proceedings were made in a voluntary Jurisdiction as they have the Face to assert.

(d) Upon reading the Report of this *Accedit*, and the Questions put to la Cadriere, one may see what was the Design of the Proctor and Chancellor, and whether their sole Aim was not to prepare Facts tending to the Justification of F. Girard, by surprizing thus this young Woman, who certainly had no reason to expect an Attempt of this Nature.

(c) Messires Giraud and Gandalbert, perpetual Vicars of the Parish, in whose District la Cadriere's House is situated; and likewise of Joseph Pomet Register. Upon this *Accedit*, the Great Vicar examined la Cadriere, and questioned her about all the Facts that had come to his Knowledge; and altho' she was not (d) interrogated

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terrogated about any Fact relating to her Conscience, she nevertheless declared of her own Accord, and designedly, that she had been abused by Father Girard, and that he had taken criminal Liberties with her; this verbal Report was at last closed, and sign'd by la Cadiere, and by Messire Larmodieu, Great Vicar and Chancellor, by Messires Giraud and Gandalbert, Vicars of the Parish, and lastly by the Proctor.

On the same Day, the Proctor preferred a Petition, (a) wherein, after having set forth the same Facts contain'd in his Petition, and that F. Girard was involv'd in several heinous and enormous Facts, which his Duty would not allow him to pass over in Silence; and that he ought on the contrary to bring the Guilty to condign Punishment, he demands that an Information might be brought upon the Contents of that verbal Report, with its Appurtenances; and upon this Petition the Chancellor ordered an Information to be laid, and the Secular Judge to be called in.

On the same Day, being the 18th of November, after this verbal Report, and this Petition, la Cadiere made her Declaration before the Criminal Judge, who ordered an Information

to

(a) This Petition justifies what we have said just before, by the Demand to bring an Information upon the Contents of the verbal Report; this proves evidently, that it had only been prepared to that End, and to adapt thereto the Witnesses which the Proctor proposed to examine, as the Event has shown but too plainly.

La Cadiere being thus surprized by the abusive Attempt of the Chancellor and Proctor, could do no otherwise than implore the Royal Justice; but her not having done it till afterwards, plainly

ordered an Information to be preferred, and the Chancellor to be called in; the Information was afterwards taken, and the Witnesses gave in their Evidence, both in behalf of the Proctor and la Cadiere; they were examined both as to the verbal Process, and as to the Declaration, which were both read to them, and likewise as to the Appurtenances.

ly shows, that all the Mischief came from the Spiritual Court; and that this is the North-wind, whose pernicious Blast has railed the Scandal. This Affair had been buried in the thickest Darkness, if la Cadiere had not been forced to prefer her Complaint, and if the Arrogance of the most Reverend F. Sabatier had not made the Bishop forget that he had promised no more

mention should be made of it.

(a) This Fact is advanc'd contrary to the Tenor of the Proceedings; the Witnesses produced by the Proctor were only examined upon the Facts contained in his Petition, and in the verbal Report of the Accedit; and the Witnesses produced by la Cadiere, have only been heard upon her Complaint. This shows that they are two absolutely distinct Proceedings, which the Authors of the Memorial endeavours captiously to confound.

After this, la Cadiere presented a Petition complaining of Subornation of Witnesses; and the Cognizance of that Affair having been referred to the Parliament to be finally determined,

(b) This continues to prove, that Mr. Attorney-General is become the only Party, but does not alter the Division of the two Proceedings, which were already separated.

Mr. Attorney-General presented a Request to that Body; and in the Request, as Defendant, he included in general the whole Corpus Delicti (b).

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The Commissioners appointed by the Parliament to go upon the Premises, made ready the Proceedings, and ordered them to be carried on, and examined Witnesses, (c) both upon the verbal Report of the Chancellor, la Cadiere's Declaration, and likewise the Petition that had been presented complaining of Subornation of Witnesses, and also of that presented by Mr. Attorney-General, with its Appurtenances.

Although all these Proceedings form but one and the same Body, la Cadiere would have had it looked upon as divisible; (d) she has appealed incidentally from the Proceedings carried on by the Chancellor, and would by this Means cause these Proceedings to be separated, and would have the verbal Report of the Accedit, and all the Depositions of the Witnesses examined at the Proctor's Request, rejected.

ing two separate Proceedings.

As the Decree of Council, of the 16th of January last, referring the

(c) If the Witnesses were heard, after the Decree of Council referring the Cognizance of the Affair to the Parliament, at the Request of Mr. Attorney-General, it was only by the Direction of la Cadiere who supplied him with the List of them.

(d) We have with Reason asserted, that these Proceedings are divisible, since they are really two separate Proceedings, as we have just observed. If they were but one, it could not be denied but that we have a Right to demand the setting aside of all that is done contrary to Law, and to let the rest subsist in full Force; according as the Court decrees every Day by this Rule, *Utile per inutile non vitiatur*. Much more so then, there be-

(a) How dare they affirm, that la Cadiere has desisted from being a Party

Distributed by F. GIRARD. III

the Decision of this Affair to the Parliament, ordains at the same Time, that the Proceedings should be made ready and carried on at the Request of Mr. Attorney-General, and at the Suit of la Cadiere, if she thinks fit; she desisted from being a Party, (a) by examining no more Witnesses, and thereby acknowledged, that Mr. Attorney-General was the only Party, and the only Plaintiff; accordingly when she appealed against the Encroachments in the Proceedings of the Chancellor, she only summoned Mr. Attorney General upon this Appeal. The Business at present is, to shew how little Foundation there is for his Appeal against Encroachments.

We shall not (b) trouble ourselves with answering particularly the several Causes of Complaint that have been mentioned by la Cadiere, nor the Reasons that have been alledged in her Behalf, to support them, since thereby we should only repeat what has been already

Party, when, as we have just observed, the Witnesses were only examined by her Direction, and she gave the List of them to Mr. Attorney-General?

Besides, has she not summoned F. Girard, upon the Appeal a Minima, which she has brought against the single Appearance serv'd upon him, notwithstanding the Enormity of the Accusation, and of the Crimes laid to his Charge: As to the Appeal against Encroachments, she had no Business to summon the Proctor, as has already been observed.

(b) They have Reason not trouble themselves with answering the Causes of Complaint which have been alledged, and they are in the right not to repeat what has been said in F. Girard's first Memorial; the Reply la Cadiere has given thereto, in her 2d Memorial, will prevent the

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ready said in our first Memorial, and in the Reply given into Court; but a more important Reason (c) offers itself to our Consideration, viz. the Arguments alledged by Mr. Advocate-General: The Dignity of his Office, the Force of his Eloquence, and the just Prejudice which one may have in Favour of any Thing which he offers, urges us to examine it after a more particular Manner.

carry with it its Apology, in the Opinion of all honest Men, who, no doubt, will disprove of the Assurance wherewith they set up for Adversaries and Parties against him; a Novelty which ought to incense the Judges.

He at first distinguished the Causes of Complaint (d) and divided them into such as had no Grounds, and such as immediately concerned him in the Execution of his Office, at a Time when it is necessary to be particular-

ly careful to confine the Spiritual Jurisdiction within its lawful Bounds; and as to these latter, he has supported them, not by such weak Reasons as the Advocates of la Cadiere had brought to support them, but upon Reasons of Law, of which it is the Duty of his Office to make the best.

the Authors of his Defence from recovering Breath a long time.

(c) They ought not to have confined themselves to considering the Reason only as more important, they ought likewise to have remembered, that it was more to be respected, and afterwards to have kept Silence. Mr. Advocate-General has no need of the Commendations which they seem here to give him through Affectation; his Name alone will always

(d) What is alledged in this Article, serves only to discover the more the Exactness of this worthy Magistrate, and the Vexation of the Authors of this Manuscript on that Account.

FIRST ENCROACHMENT.

The verbal Report of the Accedit is illegal, says he: It must be agreed, add they, that this Accedit was made in a contentious Jurisdiction, at the Proctor's Request, as appears by the verbal Report; besides, if it had been made in a voluntary Jurisdiction, it would have contain'd another Cause of Complaint; which would consist in their having referred to a voluntary Jurisdiction, what ought to be, and only could be decided in a contentious Jurisdiction.

As soon as it appears that this verbal Report was drawn up in a contentious Jurisdiction, it necessarily follows, that it is irregular. First, Because it could not be drawn up but in the Spiritual Court; the Ecclesiastical Judge having no Territory, nor no Power to exercise his Jurisdiction but within the Limits of his Court; as was decided by a Decree passed by this Parliament, on the 15th of July 1671, cited in Tome 1. of the 2d Collect. of Boniface, Book 5. Tit. 3. Chap. 1. Page 418.

Secondly, Supposing even that the Chancellor might have made an Accedit in any Part of the Diocese, it could only be in Churches, not in the House of la Cadiere, who is of the Laity; otherwise it would be exposing the King's Subjects to be liable to the Ecclesiastical Jurisdiction; from which they are secured by his Majesty's Protection. Thirdly, This verbal Report is illegal, because it is evident that it was drawn up only with a View of obliterating the Crimes that might be imputed to Father Girard, and make the Corpus Delicti, that had been committed, fall upon la Cadiere, who, being of the Laity, did

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not come under the Cognizance of the Spiritual Court.

Answer. First, Although this verbal Report was drawn up at the Proctor's Request, it does not follow that it includes an Act of a contentious Jurisdiction; we have Examples of several of these Verbals drawn up at the Request of divers Proctors, concerning Miracles true or false, in a voluntary Jurisdiction, by the Great Vicars of Bishops and Archbishops, which are cited in Descombe's Collection of Causes heard in the Spiritual Court at Paris, Part 2, Page 313 to Page 326. and in the Dictionnaire des Arrets, last Edit. Vol. 4. Page 389. Accordingly we see that in the present Case the Bishop of Toulon's Great Vicar was attended, when he made his Accedit, and drew up the verbal Report, by Messires Gandalbert, and Giraud, Vicars of the Parish, whose Company he would not have desired, had the Case

Reply. One must have little value for the Truth, to contradict a written Proof; the Form alone of the verbal Report, with the Retinue of Justice, the Examination taken with all the Formalities of the Law, the Motives of the Examination, which supposes Crimes committed; the Use that has been made of this Examination, which has been made the Foundation of the Petition preferred by the Proctor for an Information; all these extraordinary Steps, do they permit one to doubt one Moment of this Accedit's having been made in a contentious Jurisdiction?

Besides, was the Case in question about Miracles, that they cite here the verbal Reports quoted by Descombes, and in the Dictionnaire des Arrets, when we have shown in la Cadriere Reply, that they are absolutely foreign to the Matter in Hand.

Case been in a contentious Jurisdiction, since he would then have had need only of the Officers of Justice; and when he caused his Report to be signed by the Vicars, he thereby showed that he only exercised an Act of voluntary Jurisdiction.

'Tis a pleasant Subterfuge, to say, that the two Vicars being in Company is a Proof that the *Accedit* was not made in a contentious Jurisdiction, as if an affected and superfluous Formality could change the Nature of a judicial Act.

This Chancellor has yet gone a great deal farther; he has called in the Proctor to his Assistance, although a Petitioner and Party in the Examination; and this Proctor, that he might leave no Room to doubt of his being present, has signed this same Interrogatory; which is another enormous Cause of Complaint, as *Fevret* observes, Book 8. Chap. 3. n. 12. because the Proctor being the publick Avenger, cannot at the same Time exercise two Functions that are incompatible; that is, cannot act as Judge and Party in the same Cause; and he cites an Example taken from *Papon*, wherein such a Way of Proceeding is declared an Encroachment.

In the 2d Place, although it is true that the voluntary Jurisdiction is not to be confounded with the contentious Jurisdiction, the great Vicars are allowed to begin to proceed in a voluntary Jurisdiction, and as soon as they find the Case comes within the Cognizance of the contentious Jurisdiction, they may refer to the Spi-

Secondly, All that is said in this 2d Article is but a Heap of Equivocations. The Spiritual Judge may proceed in the voluntary Jurisdiction, and afterward exercise the contentious Jurisdiction when the Case requires it; but when the Case of itself belongs to the contentious Jurisdiction, and the Act of Justice is exercised

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Spiritual Court whatever come under the contentious Jurisdiction.

We have in our Books several Examples of this Way of Proceeding: A Bishop, in the Course of a Visitation proposes to erect a Rectory, or a Chapel of Ease; the Priors, who collect the Tythes, oppose the Erection; thereupon he refers to the Spiritual Court the Cognizance of this Opposition, because it becomes a Matter of Contention; 'tis the same thing in the present Case, the Reality, or Falshood of Miracles, the Necessity or Abuse of Exorcism belongs to the voluntary Jurisdiction: The Bishop or his Great Vicar, ought to begin by enquiring into the Truth of the Facts, and when they find there is a Corpus Delicti, and consequently that 'tis a Case belonging to the contentious Jurisdiction, they can, and ought to desist from the Prosecution in the Form that 'tis carried on in the contentious Jurisdiction, and this is what

cis'd in the contentious Jurisdiction, the Encroachments can no longer be excus'd, by saying, that one may pass from one Jurisdiction to the other.

But the Case in Question being here about Crimes, and the *Accedit* being made directly after the Form of the contentious Jurisdiction, all the Arguments which they bring for the Alternative of the Exercise of the two Jurisdictions fall to the Ground of themselves,

The Example of the Erection of a Rectory or Chapel of Ease begun in Visitation, and afterwards referr'd to the Spiritual Court has likewise no relation to our Hypothesis, where, as we have just observ'd, the Case of itself belongs to the voluntary Jurisdiction, which cou'd not be exercis'd upon one of the Laity.

It is yet more absurd to say, that the Chancellor might begin by an Interrogatory to inquire of Matters of Fact, and discover the

Corpus

what has been done in *Corpus Delicti*, which he makes consist in the

the present Case. Falshood of the Miracles, and in the Necessity or Abuse of the Exorcisms.

For these Motives being presupposed, cou'd this pretended *Corpus Delicti* be found in the Person of *Mademoiselle Cadiere*? All that cou'd be said, is, that they were Facts which had already happen'd, and were past, and whereof no Traces nor Footsteps cou'd be found in the Person of *la Cadiere*. They cou'd not therefore find the *Corpus Delicti* in her, as if the Case in Question had been of Facts yet subsisting; an *Accedit* is made to the House of a wounded Person or of a Thief possessed of the Theft, in order to find out the *Corpus Delicti*; but in the present Case, where cou'd this pretended *Corpus Delicti* be found? The Miracles and Exorcisms cou'd not be found upon her; there was therefore no Way left but that of Information.

In the 3d Place, let us suppose for a Moment, that Messire Larmodieu, who was both Great Vicar and Chancellor, design'd to accede to *la Cadiere's* as Chancellor, which the Bishop of Toulon could have explain'd to us better than we can do if his Proctor had been summon'd; we maintain, that in this Case, the Chancellor wou'd not have been guilty of an Encroachment, because that in Case of publick Crimes, Proctors and Chancellors

Thirdly, 'Tis a wretched Evasion to assert, that because Proctors and Chancellors are allow'd to take Cognizance of publick Crimes, without being required so to do by any Party, they have therefore a Liberty to begin their Proceedings by an *Accedit*, and an Interrogatory. The Author of the Manuscript dares nor affirm it in this Place, but only that they are allow'd to inquire into the Reality of Facts; now, to inquire in criminal Cases, directly signifies

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lors are, on one Hand, allow'd to take Cognizance thereof, without being requir'd so to do by any Party; and, on the other Hand, they are equally allow'd, before they proceed to an Information, and inquire into the Reality of Facts reported by the Publick.

Now, in the present Case, the Procior, the Chancellor, and the Bishop of Toulon, having been all inform'd by the publick Report of what had pass'd on the 16th and 17th of November 1730, viz. the Discourses which had come from la Cadiere, concerning the Miracles which she had formerly wrought, and concerning the Exorcisms which had been used to her; it was, no doubt, their Duty to inquire into these Facts, and consequently they cou'd not (a) avoid going upon the Premisses; for how cou'd the Chancellor inquire into the different States wherein la Cadiere had found herself, if he had not gone to her House to examine her, receive her Declaration, and draw up his verbal Report? Unless they will say, that he ought to have summon'd her before his Tribunal, although she was indisposed by the Agitations into which she had put herself the Day before.

In the 4th Place, where can they find that the Chancellor is not allowed to make an Accedit

nifies an Information, 'twas by that therefore that they ought to have begun

(a) This Reasoning is absurd, one may see that plainly when one foresees their Answer, that 'twas easy to enquire into it by summoning la Cadiere; we agree to it; the Objection is unanswerable and they have thought fit to elude it as well as they can, by a Sort of Mockery, the Ridicule whereof returns upon the Inventers.

Fourthly, If they had read carefully the Circumstances of the Cause upon which the Decree

cited

dit in any Part of the
Diocese, not only in or-
der to exercise the vo-
luntary, but even the
contentious Jurisdiction,
when the Case is only to
inquire and take an In-
formation? Mr. Advo-
cate-General Talon, a
Gentleman fully versed
in the Laws of this
Kingdom, and a zealous
Defender of the Roy-
al Authority, always
watchful to oppose the
Chancellors - in their
Endeavours to extend
the Spiritual Jurisdic-
tion, took care neverthe-
less not to assert that the
Chancellors cou'd not
draw up verbal Reports,
and take Informations
throughout the Diocese;
he maintain'd, on the con-
trary, that, there not be-
ing any Statute which
prohibits it, they were
at Liberty to act without
committing any En-
croachments: His Plea is
cited in the Journal des
Audiences, Tom. 3. Liv.
Chap. 10. and in the
Nouveaux Memoires du
Clerge, Tom. 8. Page
73, &c. And upon his
opinion, the Parliament
of

cited in the 3d Volume of
the *Journal des Audiences*
interven'd, Book 7. Ch. 10,
and the Plea of Mr. Advo-
cate-General Talon, they
wou'd not have made
such an ill Use of it.

For, *First*, 'Tis false that
the Dispute was about
any verbal Report drawn
up by the Chancellor,
when the Decree was
made, or that Mr. Advo-
cate-General Talon, ever
mention'd it.

Secondly, The Infor-
mation from which the
Appeal against Encroach-
ments was made, was
taken in the Seminary;
and consequently in a
publick Place, which is
deem'd to make Part of
the Bishop's Palace.

Thirdly, This Infor-
mation was taken against
a Priest, the Vicar of
Vallonges, in the Diocese
of *Constance*.

Fourthly, They be-
gan by an Information,
which shews very plain-
ly, that this is the Me-
thod of proceeding in
criminal Cases; the In-
terrogatory was not made
till after the Information;
and Mr. Talon observes,
that

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of Paris made the Decree of the 7th of June 1678, which confirmed the Information of the Chancellor taken out of Court.

that the Interrogatory was taken in the Spiritual Court.

In short, this celebrated Advocate-General, of whom there is Reason enough to make an Encomium, explains himself the Reasons which determined him to reject the Complaint which the Accused made upon this Head: He said, That in these Appeals, the first Thing to be considered is, the Motives upon which a Bishop acts; and that if one perceives that he acts with the least Violence or Passion, it would be just to take Advantage of the least Trifles, and aggravate the least Errors. The Author of the Memorial might have seen the Consequence which results from this prudent Reflection against the Chancellor of Toulon.

'Tis true, that by the Decree quoted by Boniface, in the Place above cited, whereof Mr. Advocate-General has made the best, the Court declared, That there was an Encroachment, in a Sentence pronounced by Cardinal Grimaldi, out of his Court; but they ought not to have forgotten, that there is a Difference between a single Instruction in a Judgment, and the Instruction itself, as a verbal Report, an Information, and an Accedit upon the Premises: In these the Chancellor may

They got clear almost in the same Manner of the Decree of Court cited by Boniface.

First, 'Tis ridiculous to assert, that a Chancellor can begin a criminal Prosecution, and take an Information throughout his Diocese; let them only consult *Pas-
mour de Jurisdic. Ec-
clesiast. Tit. 4. § 6.* and they will find that the Church has no Territory; let them likewise consult a Decree of Court, Chap. 6. which declares that there is an Encroachment in a Sentence

may proceed throughout his Diocese, although Judgment cannot be given commonly but in Court.

Neither ought they to have forgotten that this Decree of Court was reform'd by a Decree of Council of the 11th of May 1677, cited in the Nouveaux Memoires du Clerge, Tome 6. Page 6. and the King in Council ordain'd, that without regarding the Decree of the Parliament of Aix, of the 5th of June 1671, in what relates to the Jurisdiction of the said Archbishop, he might exercise any Acts of Jurisdiction out of his Archiepiscopal Palace, and throughout his Diocese; this entirely destroys the Notion they would have instill'd of an Encroachment upon the Royal Authority, by an Accedit out of Court.

Mr. Advocate-General, de Gaufridy ought, we would think, to have been undeceiv'd in this Point sooner than any other; for having demanded, in the Cause of

tence pronounced by the Bishop of Sisteron at Lurs, after he had transferred his Tribunal of Justice thither: They may look, if they think convenient, if there was no Decree of Council to annul it.

Secondly, As to that Decree which declared the Sentence pronounced by the Cardinal Grimaldi irregular, it was principally founded upon this undoubted Maxim, That the Church has no Territory, and not upon the Author of the Memorial's imaginary Distinction between the Proceedings and the Sentences of Chancellors.

But how dares he say, That the Decree of Council determin'd the contrary, when it was only pass'd, in Consideration of this great Cardinal, whose Memory will be eternally rever'd in this Province? Accordingly, they did not venture to talk of setting it aside, but only said that the Decree was amended.

Thirdly, If the Author of this Memorial

G knew

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of Messire Fauque, that an Injunction should be issued to the Chancellor of Aix, and to all the Chancellors of Provence, not to make any Accredits upon the Premises, without being required and commanded; and the Decree of Court of the 21st of February 1713, having allowed his Demand, the Archbishop of Aix having sued before the Council for it to be set aside, gave for one of the principal Reasons of setting it aside, the Novelty of the Request, and the Singularity of what it contained, and obtain'd a Decree on the 17th of July 1713, which set aside that of the Parliament. These two Decrees, and the Reasons for setting that of the Parliament aside, are cited in the Nouveaux Memoires du Clerge, Tome 7. Page 785, &c. Wherefore M. de Gaufridy, who is, no doubt, apprized of this Decree of Council, ought not, one would think, to give his single Opinion the

Pre-

knew well the Exactness of Mr. de Gaufridy, or was capable thereof himself, he would have respected the Use he has made thereof, supposing it possible for the Jesuit, for whom he has undertaken this fine Memorial to respect any one, especially the Law and the Magistrates.

He thought to dazzle us, by continually referring to the Memoires du Clerge, but he ought to have known, or at least to have inform'd himself, if he did not, before he mentioned the Decree of Messire Fauque, that the setting aside of this Decree, was only owing to a Want of Appearance before the Council; that Messire Fauque contested this Decree of Council; that his Opposition was allowed, and that since that Time, the Bishop of Aix durst not pursue the Affair any farther, insomuch that the Decree of Court still subsists in full Force.

Thus M. de Gaufridy

could

Preference to this Resolution of the Council.

could not think of giving his own Opinion the Preference over a De-

creed of Council, which no longer exists, and that which he maintain'd is no other than the Opinion of the Court.

In the 5th Place, when a Chancellor is allowed to make Accredits in any Part of his Diocese, he must equally be allowed to make an Accredit in the House of any of the Laity, which is Part of his Diocese; especially when it is concerning Miracles and Exorcisms, Matters purely Ecclesiastical, and which affect Religion. Accordingly the Archbishop of Paris, on Account of a Miracle which God wrought upon the Person of Mademoiselle de Fosse, ordered an Accredit to be made upon the Premises, and consequently in the House of a Woman who was one of the Laity, the truth or the Falshood of Miracles making no Alteration in the Nature of the Question; besides, not the Cognizance of Causes purely Spiritual, referred to the Spiritual Judges, even over the

Fifthly, The Author of the Memorial goes on in not being happy in his Citations. He compares an *Accredit* made in Obedience to the Orders of the Archbishop of Paris, to examine into the Truth of a Miracle wrought upon the Person of Mademoiselle de Fosse, to a judicious Examination taken upon Oath of Mademoiselle Cadiere, upon whose Person there certainly were no Miracles to be examined into.

The Edict of 1695, Art. 34. and Fevret are quoted yet more improperly. The Chancellor's Interrogatory proves, that the Question was not about Spiritualities, but about a criminal Case; this cannot be denied, since this Interrogatory has serv'd as a Foundation for the Proctor's demanding an Information, as we have already observed several times.

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Laity, by Art. 34. of the Edict of 1665, as Feyeret likewise observes in his Treatise of Encroachments, Book 4. Chap. 1. N. 11.

In the 6th Place, tho' la Cadiere was interrogated, it was only in order to enquire of her concerning the different Conditions wherein she had been found; and the Knowledge which the Great Vicar had of all that had passed before the Bishop, and during the Night between the 16th and 17th of November 1730, gave Rise to these Interrogatories, whereof there was not one but was asked with a Design of discovering the Truth, and not with a Design of throwing the Guilt upon la Cadiere.

Sixthly, The Chancellor had neither any Right, Authority, or Power to oblige la Cadiere to answer before him; Could he take an Information against her? He dares not assert that he could. How then could he examine her in order to come at the Information?

They might have let alone assigning the Discovery of the Truth as the Motive of this Interrogatory; the Use that has been made thereof sufficiently evinces the contrary, and that 'twas done with Design to prepare Facts tending to Father Girard's Justification.

Second ENCROACHMENT.

The Second Encroachment, upon which Mr. Advocate-General seems to have insisted, is founded upon this; That, according to him, the Proctor's Complaint seems to have been made with a View of furnishing Father Girard with Facts tending to his Justification. He has grounded the Proctor of this Encroachment upon these four Heads. First, That the criminal Action cannot reside

the same Time in two principal Parties, viz. the Publick Party which is the Proctor, and the Civil Party which is la Cadiere : Now from the Moment, adds he, that the Civil Party has preferred her Complaint, the Proctor ought to have desisted from his, and no longer to have had any Witnesses examined. Secondly, The Witnesses who were examined at the Proctor's Request had been suborned. Thirdly, They have only deposed in Favour of Father Girard. Fourthly, They have deposed concerning Facts which were neither contained in the Complaint of the Proctor, or of Mademoiselle Cadiere.

Answer 1st, We did not believe that Mr. Advocate-General, who is perfectly versed in, and intent upon his Duty, could maintain that the criminal Action resided in any other than Mr. Attorney-General : This is a Maxim which is avouched by Rebuffe upon the Statutes, in Proemio, Gloss. 5. N. 105. Regni solæ non observant titulum de Accusationibus, qui nullus accusat extra procuratorem Regium ad poenam publicam criminalem, nisi pro suo tantum interesse. And although the Civil Party may have Recourse to the criminal Prosecution, in order to obtain Reparation

Reply. This is an Impertinence ; the ridiculous Design of this Memorial is to impute to Mr. Advocate-General, what he is neither capable of saying or thinking. How could they suppose, that he affirmed the criminal Action resided in any other Person than Mr. Attorney-General, at the very same Time that he pleads upon the Action, and for the Action of Mr. Attorney-General ?

Again, how could he be ignorant, that in a criminal Action, the Party offended acts only for the Reparation of his civil Interest, and that the Prosecution of the Punishment resides in Mr.

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ration of the Damages which he may have suffered, the criminal Action in itself, for the publick Vengeance ; is always lodged entirely in Mr. Attorney-General, his Substitutes, and in the Proctors, in Spiritual Courts : This is perfectly explained by Bornier, upon Art. 4. of Tit. 3. of the Ordonnance Crim. Wherefore, in the present Case, the Complaint preferred by la Cadiere put no Stop to that which was preferred by the Proctor, and which was previous to that of la Cadiere.

In the 2d Place, the Proctor's Complaint was not directed against F. Girard alone, but also against the other Criminals who came under his Cognizance, as Messire Cadiere the Abbe, the Dominican his Brother, and Father Nicholas the Carmelite, Now la Cadiere's Complaint being only preferr'd against F. Girard, the Proctor ought nevertheless to have prosecuted his Complaint against all the Criminals

who

Attorney-General ? The Author of the Memorial must be very little versed in Law, when he gives himself the Trouble to quote *Rebuffle* and *Bornier* to authorize a Rule in practice, of which not even the Clerks in Court are ignorant.

Who does not know likewise, that altho' the publick Vengeance belongs to the King's Council or their Substitutes, the Civil Party is allowed to have Witnesses examined ?

The Proctor directed his Complaint so little against the Brothers of la Cadiere, and F. Nicholas the Carmelite, that the latter was admitted as a Witness, and deposed in the Proceedings ; 'twas only by the Means of suborned Witnesses, which the Proctor had examined, that they got these three Priests cited into Court, without their being accused, wherefore, it cannot be said that there was any thing

who came under his Cognizance.

In the 3d Place, the Witnesses which were brought both by the Proctor, and la Cadiere, were examin'd both upon the Complaint of the Proctor and la Cadiere; and consequently upon the whole Corpus Delicti; wherefore these Proceedings cannot be separated from those carried on at the Request of la Cadiere.

In the 4th Place, when the Decree of Council, of the 15th of last January, ordain'd, that the Prosecution shou'd be carried on at the Request of Mr. Attorney-General, did it not thereby decide that the criminal Action resided in him?

In the 5th Place, were not the Witnesses, whom the Proctor caused to be summon'd at his Request, nam'd by la Cadiere as Witnesses that
were

in Agitation but the Proceedings which were carrying on against F. Girard.

Thirdly, The Inspection of the Proceedings contradicts this Assertion; it will appear from thence that the Witnesses were far from being examin'd, and having deposed, both upon the Complaint of the Proctor, and la Cadiere; and even supposing it had been so, as it was not, the Proceedings would nevertheless be divisible; as we have already demonstrated.

Fourthly, If the Council, in their Decree, had judg'd that there cou'd be no other Party but the Attorney-General for the criminal Action, they wou'd not have made mention therein of la Cadiere; and the Decree would not run that it should be at la Cadiere's Suit if she thought fit.

Fifthly, 'Tis not true that the Witnesses produced by the Proctor, were nam'd by la Cadiere, nor that she produced any of those who

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were necessary? And had been summon'd by did not she herself cause the Proctor. some of them to be cited, who appeared and deposed both at the Request of the one and the other.

In the 6th Place, the Witnesses were examin'd both pro and con; and if in deposing against la Cadiere's Brothers and F. Nicholas, they have casually said any thing in F. Girard's Vindication, was it not the necessary Consequence of of the Proctor's Complaint, which was directed against all the Accused?

In the 7th Place, all the Facts concerning which these Witnesses have deposed, were implicitly comprehended in the two Complaints of the Proctor and la Cadiere, and likewise in the Complaint which she preferr'd concerning Subornation of Witnesses, as well as in that of Mr. Attorney-General, which included all the different Crimes which might have been committed by all those who were afterwards cited into Court.

of the like Nature, upon which the false Depositions, of the Witnesses produc'd by the Proctor principally turn?

Sixthly, So far were the Witnesses produced by the Proctor from having been examin'd as to what they had to say against F. Girard, as well as for him, that they have all deposed only in his Favour.

Seventhly, This term, of Facts contained implicitly in the two Complaints, will not prevent the Nullity; 'tis Fact that almost all the Witnesses have deposed concerning Facts not comprehended in the Complaint.

In Effect, was there any mention in the Complaint of the pretended Pension offer'd to la Matheronne, of the Hole in the Parlour-Door, or, in short of the pretended Combination charg'd upon F. Cadiere, and other Facts

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In the 8th Place, the Subornation of Witnesses, and their Depositions concerning indifferent Facts, were never look'd upon as an Encroachment, nor as a Foundation for annulling any Proceedings; the Judges will look into that, when they inquire into the Merits of the Cause.

Eighthly, Does not the Subornation of Witnesses by the Proctor, especially, with design to fix a Charge of Guilt upon one of the Laity, form a double Encroachment, since it is both an Invasion of the Royal Justice, and a Prevarication? In short, 'tis the most grievous of all Encroachments.

THE LAST ENCROACHMENT.

The last Encroachment, cited by Mr. Advocate-General, is founded upon Oppression, which he grounds upon these five Points. First, Upon the Chancellor's going to la Cadie's. Secondly, Upon the Nature of the Interrogatories. Thirdly, Upon the Subornation of Witnesses. Fourthly, Upon the treacherous Proceedings of the Proctor, of the Chancellor, and of all the Ministers of the Spiritual Court. Fifthly, Upon the Confession made by la Cadie; that is to say, that they have added together divers Facts to form a Body of Proofs of this pretended Oppression.

Answer, Every one of these Facts have been overthrown singly, in answering the 1st and 2d Encroachment; wherefore their being added together cannot add to their

Reply. The Author of this Memorial dares not disown but that Oppression is an Encroachment that exceeds all others.

But he endeavours, to elude this Charge, by affirming

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their Force; and we are satisfied that on well examining the whole Body of the Proceedings, there will not be the least Mark found of this Oppression. In Effect, if the Great Vicar's Accedit was absolutely necessary in order to inquire into the Facts reported by the Publick, if it was needful to examine la Cadere, to know precisely what her Condition was; if the Witnesses who were examin'd ought to have been produced by the Proctor, and all the Complaints and Requests were read to them before they gave their Evidence; if the criminal Judge was present at all these Proceedings, and, in Case the Chancellor, thro' a blind Compliance, had taken down but Part of their Deposition, had the Liberty, according to the Statute, to have examin'd them about the Facts contain'd in the Complaints, the Suspicion of Subornation ceases, and the Ministers of the Spiritual Court are secured from the injurious Reflections cast upon them; whence it follows, that these Proceedings were neither Illegal nor Oppressive.

affirming that the Proceedings must justify on the contrary, that the Accedit, and the Interrogatory taken by the Chancellor of la Cadere, was necessary, in order to know what her State was; and that in Case the Chancellor, thro' Complaisance, did not take down in Writing the whole of the Witnesses Deposition, the criminal Judge might have examined them anew; and that in fine there is no room to suspect the Witnesses of having been suborned.

All this is but vain Reasoning, which is overthrown by the State of the Proceedings of this Chancellor, and fully proved, by our printed Memorials, to be founded only upon false Pretences.

to the Statute, to have examin'd them about the Facts contain'd in the Complaints, the Suspicion of Subornation ceases, and the Ministers of the Spiritual Court are secured from the injurious Reflections cast upon them; whence it follows, that these Proceedings were neither Illegal nor Oppressive.

Distributed by F. GIRARD. 131

We ought not, however, to omit two decisive Reflexions; the one is, that the View of Mr. Advocate-General seems to have been to set aside the whole Proceedings; for how shou'd Proceedings that form but one and the same Body be divided? They comprehend the whole Corpus Delicti which may have been committed, not only by Father Girard, who is not the only one accused, but also by all the other accused, who have given in their Answers upon all the Accusations

resulting from the Proceedings, and not only upon those which may result from the Witnesses examin'd at the Proctor's Request; wherefore, if they should divide these Proceedings, all that has been done in Consequence thereof must necessarily be set aside.

The other Reflexion is, that the Proctor's Complaint having not only been preferr'd against Father Girard, but likewise against all the other Accused who came under his Cognizance, they not being able to deny but that the Chancellor is the proper Judge of the Crimes which they may have committed, the Proceedings ought to stand; 'tis therefore only when the Cause comes to be finally decided, that the Things laid to their Charge throughout the Body of the Proceedings can be discuss'd; wherefore they ought to be preserv'd entire.

The two Reflexions wherewith the Author of this Memorial concludes, are answer'd in the Observations which we have just made upon the Methods of Encroachment; and besides, they have been so fully overthrown by la Cadiere's last Memorial, that there is no Probability of their daring to attempt to repeat them again.

F. Steph. Thomas Cadiere.

Fouque.

J. Simon.

MEMORIAL.

OF

Father Girard, Jesuit.

ANSWER.

OF

Mademoiselle Cadriere.

IN order to silence the Report, rais'd by la Cadriere, and her Accomplices, that Mr. Advocate-General is to demand that l'Allemande, and her Daughter, la Battarelle, la Guiol, la Gravier, la Langier, la Reboul, and other Penitents of Father Girard, who have deposed in the Proceedings be taken into Custody.

'Tis scarcely to be believed that such a Report can have any real Foundation; and we are persuaded that it is given out, only with a View of instilling into the Judges, unjust Suspicions of the Credit that is to be given to these Witnesses, and at the same Time to deprive Father Girard of the Advantage of being justify'd by their Depositions.

In effect, what can be more absurd than to pretend that these Witnesses may

Nothing is more extraordinary than to hear this Jesuit say, that he knows what passes within the Bar, only by the Reports spread by la Cadriere and her Adherents, who are the last acquainted with them, and the only Persons who never discourse of them.

There was no need of this Report to give the Judges an ill Opinion of the Depositions of the Accused's actually stigmatiz'd Penitents, who were the Accomplices of his Debaucheries, as has been plainly prov'd by the Proceedings; and he must own himself very guilty, when he confesses that he can justify his Innocence by none but such Witnesses.

Far from this being the Way to perplex the Proceedings, it wou'd be the means to clear them up, and make them plain;

may be taken into Custody, unless they had a mind thereby to perplex the Proceedings, by adding thereto a fresh Instruction that is both vain and useless, and wou'd protract the final Determination of the Accusations without End?

plain; far from loading them with an useless Instruction, it wou'd be the only Way to discover all that has passed in this mysterious and surprising Direction, and especially the true Cause of these Extasies, Transfigurations, *Stigmata*, and other extraordinary

Passages, since these are all common to all these Penitents: But, after all, is it not Ridiculous to pretend, that on Pretence of hastening the final Determination of the Cause, we shou'd leave undecided an Affair wherein Religion is so deeply concern'd, and for which it wou'd be necessary to undertake a new Prosecution against these stigmatiz'd Penitents? Ought we not even to have begun by citing them into Court, if we wou'd have discover'd the Truth? And has not the King commanded, by two Decrees, of the Council of State, that this Cause shou'd be examin'd and decided according to the Statutes?

First, *The only Points to be decided before the Court, are, the Appeal against Encroachments, the Appeal against the Warrants of personal Appearance and single Appearance, and the Royal Letters of Restitution as to the Confessions made by la Cadiere; wherefore 'tis only upon these Points that Judgment is to be given, and they cannot*

The Accused must be little acquainted with the Rules of Justice, and the Rights and Obligations of the publick Avenger, when he Disputes his Power of demanding Warrants, at any Time while the Cause is depending, against those who are charged in the Proceedings, and whom it is necessary to summon before the Court.

If

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cannot introduce any new Points to be debated, without showing that their only Design is to cast a Veil over what ought now to be set in the clearest Light.

In the 2d Place, these Persons whom they wou'd have taken into Custody, have all been examined as Witnesses, some at la Cadriere's Request, and others, at the Request of the Proctor, by the Directions of la Cadriere, upon the great Vicar's making his Accedit, and in her Declaration: These Witnesses have been re-examin'd by the Commissioners; they have likewise confronted with all the Co-accused; and as, according to Article 11. of Tit. 15. of the criminal Statute, they can vary no more in their Depositions, 'twou'd be in vain to take them into Custody in order to examine them a-new, since their Answers cou'd never be allow'd against their Depositions, after they have been re-examin'd and confronted.

If the Accused had been a little more used to Courts of Justice, he wou'd have seen an hundred Instances thereof.

La Cadriere never acknowledged la Guiol, la Laugier, la Gravier, la Reboul, and la Berluc, Father Girard's actual stigmatiz'd Penitents and Favourites, as lawful Witnesses. She was far from having them examin'd as Evidence for her, none but the Guilty cou'd have had Recourse to such Witnesses. These Penitents only deposed, were re-examin'd, and confronted upon Facts relating to the Complaint of the Proctor, who produc'd them, and not upon Facts relating personally to themselves; and the Case at present is to enquire into these latter Facts, in order to know whence it happens that they were in the same State with la Cadriere, and what is the Cause thereof. One must understand the Statute very little, or at least one must apply it very ill, to suggest that, because these

these Witnesses have been re-examin'd and confronted, they can make no Addition to their Evidence, as if the Case at present were to examine them as Witnesses, or upon the same Facts.

In the 3d Place, the taking them into Custody wou'd give Rise to a Case very hard to be decided; for these Witnesses, having been till now look'd upon as necessary Witnesses, whose Depositions can no more be alter'd, are, no doubt, to be allow'd as effectual for the Discharge and Justification of Father Girard; whereas becoming Co-accused, by having Warrants issued out against them, and being taken into Custody, neither their Depositions, their Re-examinations, their Confrontings, nor even their Answers which they make upon their being interrogated pursuant to these Warrants, can have the Effect of their Depositions, or conduce to Father Girard's Vindication.

The Accused speaks here like a guilty Jesuit. He wou'd have Truth, and the Rules of Justice, sacrificed to procure him Impunity; because he stands in Need of these false Witnesses, the Accomplices of his Debaucheries and Abominations, he insists that the Court cannot issue Warrants against them, inasmuch as that wou'd weaken their Evidence; but, besides that their Evidence is sufficiently weakened, and even invalidated by their being actually his stigmatized Penitents and Favourites, by their Subornation, and the Falshood of their Depositions, which is plainly proved by the Proceedings, wou'd that be a Reason to hinder the Court from issuing out Warrants against them?

Are not Warrants made out every Day against Witnesses, when they are charged in the Proceedings? And have we not an Example thereof, in this very Cause? Was not a Warrant of personal Appearance serv'd upon the
Prior

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Prior of the *Carmelites*, who had been examin'd in behalf of *la Cadere*, and was such a necessary and essential Witness for her? Does this *Jesuit* think the Court has two Weights and two Measures?

In the 4th Place, the issuing Warrants against these Witnesses, wou'd give Room to suspect that they were look'd upon either as exceptionable, or as false Witnesses; nevertheless, neither the one nor the other of these Cases can be decided in Court.

If they are look'd upon as exceptionable, the Objections against them must be examin'd, when the Exceptions come to be argued, and their Depositions are to be admitted, or rejected.

If they are suspected of being false Witnesses, that Point is not to be discuss'd, till we come to a final Determination of the Cause, when

Judgment will be given upon the Petition presented by la Cadere, concerning Subornation of Witnesses, and consequently 'twou'd be reversing the Order of Justice, to issue out these Warrants at present, and thereby pre-judge that these Witnesses are exceptionable, or that they have given false Evidence.

Besides that the Statute allows of the taking false Witnesses into Custody, before the Cause comes to be finally determin'd, and that *la Guiol, la Laugier, la Gravier, la Reboul, and la Berluc*, are fully convicted of giving false Evidence by the Proceedings, they wou'd not now have Warrants issued against them as false Witnesses, but as stigmatiz'd Penitents, Workers of false Miracles, and Favourites to the Accused, as is proved by the Proceedings; infomuch that they wou'd have been taken into Custody, even if they had not given Evidence.

In the 5th Place, if these Warrants shou'd be granted, 'twou'd be anticipating the Judgment of the Exceptions, without the Commissioners being concerned therein, who are the Reporters of this Judgment, which is contrary to the Order of Justice.

In the 6th Place, 'twou'd be trusting entirely to Mr. Advocate-General's Account of the Accusations, without the Court's reading the whole of the Depositions; in short, it would be deciding in Court the written Part of the Process, and judging the Proceedings without their being reported in Court by a Commissioner.

upon his having given an Account before the Court of the Particulars of the Crimes laid to his Charge, that the Accused ought to be taken into Custody, as all the Rules of Justice, and the Integrity of the Judges leave no Room to question, and as all the Publick in general hope

In the 7th Place, such Warrants to take them into Custody, wou'd imply a Sort of Contradiction to the Confirmation of the Proceedings carried on by

The Observation we have just made overthrows at the same Time this fifth Equivocation of the Accused.

This is a Piece of Jesuitical Impudence, which judges others by itself. The Accused is very little acquainted with the Integrity of the Function of the Publick Avenger, or the Uprightness of the Person who executes it. Are not Warrants issued out every Day at his Demand without the Judges seeing the Proceedings but thro' his Representation? Is it not for this Reason that the Statute and the Law requires that the Appeals against Warrants shou'd be decided in Court at his Demand? Is it not

'Twou'd be doing an Injury to the Court to imagine them capable of confirming Proceedings so contrary to the Rules of Justice. Besides

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by the Commissioners; since by this Confirmation, the Court will determine that the Commissioners have proceeded and awarded rightly, and by issuing out these Warrants they will determine that the Commissioners have proceeded and awarded erroneously, by not issuing out Warrants against these Witnesses.

It may easily be perceived hereby, that the only View of la Cadiere, and her Accomplices, has been to spread false Reports, in order to create Suspicions in the Judges, and perplex them in their Resolutions.

But is not this the very Reason which should make them be taken into Custody? Does it not even form Part of his Accusation? And is it not the Interest of Religion and Justice, to examine and search into all these Mysteries of Iniquity, which are only the Consequences of his *Quietism*, which is one of the Heads of his Accusation?

sides what Relation has the Confirmation, or Reformation of the Warrants granted by the Commissioners, to the Warrants which the Court may think fit to issue out against these stigmatiz'd Penitents.

In short, nothing ought more to determine the Court to take all these stigmatiz'd Penitents into Custody, than the unjust Endeavours which the Accused uses to prevent it. In effect, what can be his Motive for so doing? Is it not because he is afraid that if they are taken up, they will reveal all the Abominations of his Direction?

Catherine Cadiere.
Chaudon, Advocate.



A
R E P L Y
 TO THE
M E M O R I A L
 OF
Father GIRARD, Jesuit,
 FOR
Mademoiselle CATHERINE CADIERE,
 OF THE

*City of Toulon, Appellant, a Minima, against
 the Warrant of single Appearance issued out
 by the Commissioners of Parliament on the
 23d of February 1731, and principal Plain-
 tiff as to spiritual Incest, and other Crimes,
 against the said Father Girard, Defen-
 dant.*



N heinous Accusation which is apt to mortify others, altho' innocent, and to put them into a Consternation, serves only to augment the Assurance and Arrogance of a guilty *Jesuit*. He insults God and Religion by the Masses which he celebrates every Day, to the great Scandal of the Publick; far different from

from the Conduct of those illustrious Innocents, who, from the Moment of their being charged, tho' slanderously, voluntarily abstain'd from all the Functions of their Ministry : He insults his Judges by an extravagant Confidence which is injurious to Justice, and no ways suitable to Guilt : He insults the Publick by the Contempt he shows of their Opinion : And he insults his Adversaries, and even their Advocates, by outrageous and even insolent Expressions, and by abusive and filthy Songs. Is this the *Priest*, the *Regular Priest*, who in the Beginning of his Memorial, promised to defend himself with so much Moderation, and to do nothing contrary to the most sacred Rules of Charity, and the strictest *Decency* ? His *Defence*, which has been the Work of so many Hands, and which has but just made its Appearance, is nothing but a downright Romance, and has all the Marks thereof, the same Invention, the same Licentiousness, and the same Style. He denies therein Facts that are most evidently proved by the Proceedings, by his Letters, and even by his own Confession ; and he asserts therein, without any Consideration, things that are absolutely false, and have not the least Probability ; notwithstanding which, he has the Folly to desire the Court to prefer his bare Assertions, thus void of Credit, to a Cloud of irreproachable Witnesses, and even to literal Proofs under his own Hand. What other Fate can such a Defence meet with, but to compleat the Conviction of this *Jesuit*, and to render him still more odious ? But this is not the only Piece that has been written in his pretended Justification ; there are others, of which we need only give a slight Account, both to shew the Vainness of their Attempt, and the desperate State of his Cause.

The first is a Letter that goes under the Name of Mademoiselle *le Blanc*, Sister to M. *le Blanc* the Advocate, one of the Accused's Council. As this

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is a Piece not publickly known, and which, besides, gives but a very imperfect Account of the Affair, and that very contrary to the Proceedings, to the Letters, and even to the Confession of Father Girard, we think we need not take the Pains to refute it. If it had deserv'd an Answer, we should have left it to that made to it by Mademoiselle Agnes, a Boarder in the Abbey at Ollioules, which is very judicious.

The second is a Memorial written by an *Ex-Jesuit*, originally of *Lambesc*, intituled, *The History of the Proceedings between Mademoiselle Cadiere and Father Girard*. Herein, at the Expence of common Sense, he extols the Ability, Integrity, Prudence, Modesty, and Holiness of Father Girard, and inveighs against the Advocates and the Publick, whom he equally despises. This *Ex-Jesuit* did not so much design to make a good Apology for the Defendant, whereof he is not capable, as to inform the Publick that he is partly acquainted with *Horace*, wherein consists all his Merit. We shall not lose Time here in refuting this Memorial; the Character of the Author, and the Ridiculousness of the Performance, dispense with our taking that trouble. The *Jesuits*, amongst whom half of it was composed, and who were the first to give it their Approbation, have lately had it printed at their House at *Avignon*, and have dispers'd it up and down in several Cities: The little Success it met with has made them disown it; all this is exactly agreeable to their usual Conduct.

What is most singular is, that 'tis affirm'd that this *Ex-Jesuit* has sworn to his Prelate, that when he was employ'd in writing this Memorial at the *Jesuits*, and in Conjunction with them, it was upon their assuring him that it shou'd be neither printed, nor made publick; and that they not only printed

printed it unknown to him, but likewise added the greatest Part of the abusive Language wherewith it abounds. Thus this Work meets with the same Fate with some bastard Children, which are disown'd by those very Persons to whom they owe their Being. *La Cadere's* important Affair leaves us no time to clear up these Facts, wherefore we shall content ourselves with protesting against them for the present.

But let us return to the Defendant's Romance, and give it a full Confutation. To this End, as we have already stated all our Arguments very fully in our first Memorial, we will refute succinctly the false Facts advanced by the Accused in his Defence, and will afterwards conclude, with showing, that he has said nothing which can weaken our unanswerable Proofs of the Crimes whereof he is accused.

The Defendant says, in Page 3. of his Memorial, that *la Cadere*, had Extasies and Visions long before she was under his Direction; that she had them even when she was under the Care of F. Alexis, who used to call them, *Caresses of the Divine Spouse*; and that her Companions term'd them *Strokes of the Divine Love*: That in order to gain Credit at first with the Accused, and obtain the pre-eminence in his Esteem over his other Penitents, she pretended to have Visions and Revelations, and declared to him that the Motive of her chusing him for her Confessor was, because that one Day as he was coming out of the *Carmelites* Church, where they had been celebrating the Canonization of *Sr. John of the Cross*, our Lord pointing to him, said to her, in express Terms, and with a very distinct Voice; *That is the Man whom I have appointed to guide you to me*; Ecce Homo; And that *la Cadere* had said, that long before F. Girard's coming to *Toulon*, God had shown him plainly to her

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her in a Vision, and told her his Name, declaring that he wou'd one Day send him to her to direct her.

What sort of a Defence then is this? *First*, Will the Accused, who is convicted of so many Works of Satan, pretend now to set up for a Director sent by Heaven? *Secondly*, F. Alexis, who was not so much used to such passionate Expressions, never said to *la Cadiere*, that they were *Caresses of Divine Love*, nor did her Companions call them *Strokes of Divine Love*, *Thirdly*, How will the Defendant persuade us that the Plaintiff had Extasies, and Visions under her former Directors, and that she pretended to be blest with Visions and Revelations? For, besides that her other Confessors have deposed that she never had them under their Direction, have we not two literal Proofs to the contrary, under his own Hand?

The first is taken from his Letter of the 7th of June 1730, wherein, in giving Instructions to *la Cadiere*, what she should insert in her *Lent Journal*, which was to comprehend all her Visions and Revelations, he orders her to begin from the first of her being possess'd, which he calls, *Her State of Torments, beginning*, says he, *from the first of your State of Torments*. Now, does not he allow that *la Cadiere's* Possession did not begin till the latter End of November, or the Beginning of December 1729, at the same time that he owns she was under his Direction from the Month of April 1728.

The Second literal Proof is taken from his own Confession, in his Answer to the 23d Interrogatory. Being ask'd, *Whether la Cadiere acquainted him with her Visions?* He answered, *That fourteen Months after he began to confess her, she discovered to him her Visions, and other extraordinary Things, which, as she pretended, had happened to her.* 'Tis false then, with Respect be it spoken, that she pretended, at her first coming to him,

to have Visions and Revelations, and that she had them, even before she was under his Direction. From hence, one may judge, on one Hand, what Credit ought to be given to his stigmatized Penitents, whom he has made depose this Falshood; and, on the other Hand, whether he deserves to be believed, upon his bare Assertion, as to those Facts whereof he has no Proof, even contrary to the Testimony of so many irreproachable Witnesses, at the same Time that he is here convicted of affirming a Falshood, by his own Letter, and his own Answers.

'Tis also another Forgery in the Accused, to say, *Page 3*, and in the Beginning of *Page 4*, of his Memorial, that *la Cadiere*, had made him believe, that Sister *de Remusat*, to whom he had likewise been Confessor, had delivered her from her State of Possession towards the Middle of *February 1730*, since it is proved by the whole Tenor of the Proceedings, that her Fits of Possession continued not only during the three Months and a half that she was at the Convent of *St. Clare at Ollioules*, that is, from the 6th of *June 1730*, to the 17th of *September* following, but also after her coming out of that Monastery; and that they did not leave her till the 17th of *November*, when she had the three last Fits, which were so violent, and are so well describ'd by several Witnesses, especially by the two Vicars of the Cathedral; whose depositions we have cited, *Page 104 to 110*, of our *Compleat Case*; which ought to have hinder'd him from reproaching us in his Defence with having pass'd them over in Silence, so true it is, that he is no Slave to Truth. We shall add here, *en passant*, that he had put Sister *de Remusat* in the same Condition, as is proved by the Letters of this Nun, which he owns *Page 26*, of his Defence, that he delivered to the

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Plaintiff, and receiv'd from her again in May 1730. He need only produce them, since he has them in his Power, and the Thing will be soon justify'd. Is it not notorious at *Marseilles*, that every one look'd upon Sister *de Remusat* as a Saint, but that the Nature of *F. Girard's* Letters, which were found in her Box after her decease, alter'd the Opinion of the People extreamly?

The Defendant, Page 19 of *his Defence*, complains that *la Cadere* sent him a Letter from *Aix* on the 19th of May 1730, and dated from thence, whereof her Brother the *Dominican* had written the foul Draught, and which her Brother, the *Abbe*, had copy'd over fair at *Toulon*, as is proved by the foul Draught of this Letter, which was deliver'd to him with his own, when *la Gravier* was sent to *Ollioules* to re-demand them; and from thence he concludes that she had always deceived him.

What a wretched Argument does he bring here against the Conviction of all the Crimes whereof he is accused? *F. Cadere* and his Brother the *Abbe*, to whom this Fact relates personally, will prove the Innocence thereof; 'twill be sufficient to us to observe here, *en passant*, 1°. that, if *la Cadere* had this Letter written by her Brothers at *Toulon* before her setting out, 'twas because she could hardly write her own Name, and therefore could not do it herself; wherefore, as *F. Girard* insisted upon her writing to him as soon as she arriv'd at *Aix*, what could she do better than to get it done by her Brothers, before she set out for that City? 2°. That the Letter contains only Part of what *F. Girard* had foretold her, as appears by the said Letter. 3°. That this Letter, and all the others which her Brothers had written for her, were so innocent, that she had the Honesty and Simplicity to deliver the rough Draughts thereof to *la Gravier*, when she came to demand back *F. Girard's* Letters. Must not a Person be very much at a Loss what to say, who catches at such Things as these?

The *Story of the Peaches*, which he asserts Page 27, 28, of *his Defence*; that *la Cadere* went by Night into

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the

the Nunnery-Garden to eat; and that which he tells Page 36, of a new *miraculous Cross* sent to her in October 1730, which he makes the *Carmelite* produce to the Bishop, are two Fables, wherewith he has thought fit to embellish his Romance, in such Terms, as may shew any one how much he is used to make a Mock of Religion; or, to speak more properly, they are two Strokes of Imposture, whereof he would be at a Loss to find any track in the Proceedings. He knows very well that *miraculous Crosses* are found only under his Tuition and Direction, and that never any were look'd upon as such, but the two which he lent with *la Cadere*, when she was in a Trance, or Fit of Possession, and made her believe that they were sent her miraculously, in order to gain still more Credit with her, and persuade her, more easily, that whatever he required of her to satisfy his Passion, was not criminal.

The Accused would make us believe that *F. Cadere*, the *Dominican*, is the Author of the *Lent Journal*, which contains all the Visions, and extraordinary Events which beset his Sister; that 'twas he who composed it, and that with Design to impose upon him.

This not only clashes with Truth, but even with all the Proofs in the Proceedings. 1°. Because it is proved by the Evidence of the *Nuns* of *St. Clare* at *Ollioules*, that *la Cadere* herself dictated this *Lent Journal* to her Brother the *Dominican*, who only committed it to Writing for her. 2°. How can the Visions in that Journal be ascribed to him, when they are the very same which are in *Mary d'Agreda*, and *Mary a la Coque*? Now are these Books with which the *Thomists* are acquainted, or whereof they approve? Nobody will so much as suspect them of it. And can the Accused deny that these two Books, and others of the same Kind, that are full of this mystical Doctrine, which has always appear'd so charming to him, are his favourite Books, and that he lent them to *la Cadere*, and made her read them? Inasmuch, that if there were any thing in this Journal which could be look'd upon as the Effect of a heated Imagination, one could

only

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only attribute it to Father Girard. 3^o. How would he create Suspicion of the *Lent* Journal, and impute it to Father *Cadiere*, when he allows in his Answers, and his Defence, that he was a Witness of all the Facts therein contained, and that *la Cadiere* related to him all the Visions immediately after they happen'd, and long before the *Dominican* wrote it, from his Sister's dictating? 4^o. He not only allows the Truth of all that is contained in this Journal, but, also, that he order'd *la Cadiere* to commit it to Writing, and 'tis justified by his Letters, that he forc'd her to it, and earnestly requir'd it of her. In fine, did he not likewise make the Lady *Lescot* write a Memorial of every thing extraordinary which she saw happen to *la Cadiere*, which he has also caused to be subjoin'd to the Proceedings?

The Accused says, that *la Cadiere* having in vain try'd all Stratagems, to induce her Confessor to consent to her leaving the Convent, propos'd it to *M. Camerle*. See Part 1. of his Defence, Page 29.

But 1^o. This Fact is related only by *M. Camerle*, to whom no Credit is to be given, both because he is to be suspected, and because being but one single Witness, can prove nothing according to the Rule *Testis unus, Testis nullus*.

2^o. This Fact is ridiculous, and even clashes with Probability; for, what Likelyhood is there that this Girl, as a Pretence for leaving the Convent, where Father Girard was glad to keep her, for Reasons which we shall explain presently, would have fled to Rome, to serve in the Hospitals, or that she would tell him, she had 500 Crowns in her own Disposal? Had she no other way to leave the Convent, but by Flight? And notwithstanding her Director's unjust opposing it, could she not have come out, and gone to her Mother's, where her Relations (who had not parted with her, but with Reluctance) impatiently expected her Return, since it is proved by all the Letters written in *August*, the Time he makes for this ridiculous Proposal, that her Mother and Brothers solicited her earnestly to leave the Monastery? Let them, if they please, impute such a Re-

Resolution to a Girl, whom her Parents would sacrifice against her Will, and force her to be a *Nun*, one who had been turn'd out of their House, with Orders never to enter their Doors again; but a Man must be a great Lover, indeed, of Fables and Forgeries, to attribute such a Notion to *M. Cadiere*.

The Accused would make us believe that the Plaintiff imposed upon him, because he was a *Mystic*; that is to say, *One of those Persons most particularly devoted to Piety, and long bred up in the Simplicity of the Gospel; one of those, who is satisfied that the Hand of the Almighty is not shortened, but that for his greater Glory, and the Consolation of his Elect, he can equally work the same Miracles to-Day, which he wrought formerly, one of those, consequently, who give the more readily into the Belief of the extraordinary Things that are related to them; that la Cadiere had counterfeited the Demoniac; that what is here call'd Fits of Possession, was only a Farce acted by this Girl, or, at most, Vapours common to her Sex; and that her Transfigurations were nothing but Dawbings with periodic Blood; This is the Reason, adds he, that her three Transfigurations happened always between the 7th and 9th of each Month, viz. those of the 7th of April and July, and that of the 8th of May; that what we here call *Stigmata*, were only Ulcers, caused by the King's-Evil; and that having discovered all these Impostures, he left her, and would direct her no longer.*

Is not such a Defence contrary both to Truth, and even Probability, whether we consider the Character of the Persons concern'd, or the Nature of the Facts? For, 1°. In vain does the Accused disguise himself, and affect here the Simplicity of an Anchorite, who never had any Knowledge of the World, and who from his Infancy, has always led a solitary Life buried in Contemplation. For is that the Notion we ought to have of Father Girard? Does not all the World know, that with a sublime and delicate Genius, he was Master of a consummate Experience in Mankind, and

in the Affairs of the World ? And who is better acquainted than himself with all the Recesses of Man's Heart, and all the Passions wherewith 'tis actuated ? How many fine Descriptions, and learned Dissections thereof, have we heard in his Sermons ? Whom, then, would he pretend to persuade that a Jesuit, one of the most ingenious, most knowing, and most artful of the Society, could be imposed on by a Girl of Eighteen, who had passed her Life in Devotion, and a Retirement from the World, and who, even then, was as innocent as one of seven Years old, as all her former Confessors agree ?

2°. If we could be brought to look upon the Fits of Possession as an Imposture, which cannot be, would not he be the principal Author thereof ? Witness the counterfeit Demoniack of *Turin*.

3°. How can these Fits be look'd upon either as counterfeit, or the Effects of Vapour, to which Women and Maids are subject ? Can we attribute to such Causes her Body without Motion, and as stiff as Marble ; her Convulsions, and violent Transports, during which, three or four Persons could not hold her ; her nose pinch'd in, at the same time that her Mouth could not be got open ; her Answers in *Latin*, when she never had the least Knowledge of that Language ; her denial of the Mysteries of Faith, during her Fits ; the increase of her Convulsions during Prayers ; and her knowing the Secrets of Consciences ? All these Facts, which are so evidently proved by the Proceedings, are indisputably the Effects of Possession, according to all the Authorities quoted in our first Memorial, and especially, the Authors of the Society ?

4°. It is proved by the Proceedings, that there were four or seven more of Father Girard's Penitents, who had the same Fits as *la Cadere*, and that *la Laugier* spit bit, and spit upon the Crucifix ; did these other penitents act a Farce ?

5°. Did not the Bishop, who, no doubt, was a competent Judge of the Nature of these Fits, judge them

them Fits of Possession, since he, himself, first exorcised *la Cadiere*, and ordered it to be continued?

Finally, Did not Father *Girard* himself own, by his first Answers, that *la Cadiere* had been really possess'd? Did not he, himself, fix the Beginning and End of this Possession? And has not he described the Effects thereof? Do not his own Letters, tho' composed a-new, and those of *la Cadiere*, which he has produced, prove likewise the same, and that he was the Author of them, as we have demonstrated, Page 116, of our *Compleat Case*, by Reasons which have never been answer'd?

He ought not to have said, page 62, of his Memorial, on one Hand, that it was owing to an excessive Prepossession, in those who look'd upon her as a Saint and a Prophetess, that they believ'd she knew the Secrets of Consciences; and on the other Hand, that if she had known them, it would have been no Sign of Possession, because God only knows the Secrets of Consciences; for this is a very wretched Evasion for him.

1°. How can he say, that this was the Effect of an excessive Prepossession, when, besides the other Proofs in the Proceedings, he has agreed himself, by his Answer to the 26th Interrogatory, that she knew what pass'd in others, and consequently the Secrets of Consciences. Being asked, *Of what Nature the Visions and extraordinary Things were, which she related to him*. He answer'd, *That sometimes she received particular Illuminations and Lights as to what pass'd within herself, what she ought to do, what pass'd in others, Visions of Saints, and inward Discourses.*

2°. 'Tis true, that the Knowledge of Futurity, and especially of Causes purely free, belongs to God; but does not the Devil know Things past? What he says that the Devil does not trouble himself with bringing miraculous Crosses, inspiring Salutary Counsel, and saving Souls, is founded only upon mere Equivocation, since there is nothing of that Kind in question here.

As to the Transfigurations; 1°. As soon as 'tis proved that all the Facts above-mention'd proceed actual

from Possession, the Accused cannot call them Smearings. 2°. How wou'd he perswade us that these Transfigurations, and consequently that of *Good-Friday*, were made by her *Menses*, when it is proved by his own Confession, that *la Cadiere* had a Discharge of above 20 L. of Blood 2 or 3 Days after *Easter*? How cou'd she smear herself with her *Menses* from *Maundy-Thurs-day* to *Saturday*? 3°. Not only *M. Giraud*, *F. Grignet* the *Jesuit*, *la Guiol*, and many other Persons saw these Transfigurations, during which *F. Grignet* was kneeling by the Bed-side, and *la Guiol* said, *Who wou'd not be converted at such a sight*, but likewise *F. Girard* saw them himself, and was both the Spectator and Admirer of them. Has not he own'd their Reality? Has not he even describ'd them in his first Answers? *What unclean Angel has since then inspired him with this filthy Revelation?*

In short, he was so far from looking on these Transfigurations as Smearings made with the menstrual Blood, that when that of the 7th of *July* happened, at the Convent of *Ollicules*, he said, before divers Nuns, that it was an Impression of the Finger of God, and that they must preserve the Water where-with they had wash'd *la Cadiere's* Face, because it would hereafter work Miracles.

As to the *Stigmata*, he is still more in the wrong to ascribe them to the *King's-Evil*; both because Nature never sends that Distemper either in the Hands, Feet, or Sides; but only in the Neck, under the Arms, and at the Groin, and because there are seven more of his Penitents who have the same Kind of *Stigmata*. Is the *King's-Evil* the Portion of all his Penitents, and not of any other Directors? Besides, he has confess'd, in his Answers, that they were *Stigmata*, and that he was so far from thinking them Marks of the *Evil*, that *la Cadiere* having apply'd Plaisters to them, he made her pull them off immediately, reprimanded her severely, reproached her with her want of Faith and Courage, and often kiss'd them, especially that on her Side. The Pretence then, that *la Cadiere* had abused

Father Girard's Simplicity, and had deceived him, is absurd, and overthrown, both by the Quality of the Persons, and the Nature of the Facts. Is it not surprizing, that he comes now to give himself the Lye, and assert the contrary of what he has said in his Answers? Does not he well deserve the Reproach of the Law; *Nimis indignum esse judicamus, ut quod quisque voce sua dilucide protestatus est, id in eundem causum infirmaret proprioque testimonio resisteret?*

As for the rest, he must be greatly at Variance with Truth, to dare assert, that he left *la Cadriere*, and would direct her no more, because he discovered her to be a Cheat; when 'tis proved by his own Letter of September 15, 1730, that *la Cadriere* resolv'd to quit him, to his great Regret, and that, nevertheless, he offer'd her his Service. He was so far from thinking to part with this dear Devotee, that when the Bishop would put her into the Hands of another Director, the Fear thereof plunged him into that extreme Desolation and Despair, which he has painted so much to the Life in *la Guiol*, his Confidante's Letter of August 30, 1730, cited Page 36 of the *Compleat Case*.

'Tis an Excess of Dishonesty in the Accused, to deny the Conveyance of half the *Hoft*, and to assert, that what the Lady *de Lescot* says she heard from the Lady *de Beaussier, junior*, is not true, because it does not appear from the Proceedings that the Lady *de Beaussier* deposed it; and that he never said what the Lady *de Lescot* has put into his Mouth. For, if the the Lady *de Beaussier, junior*, has not deposed to that Effect, it is because she has been suborned by the Lady *de Cglin*, and instead of declaring this Fact, which is very true, has affirm'd two Falshoods, in order to set aside *la Materonne's* Deposition, as we have prov'd in the *Compleat Case*, and likewise in the *Memorial of Objections*. But is it not prov'd by the Lady *de Lescot*, and the Lady *de Reimbaud*, that the Lady *de Beaussier, junior*, told them of this Fact of half the *Hoft*, and also Father Girard's Answer thereupon? In

short,

short, Is it not likewise prov'd by the Deposition of the Lady *de Guerin*, who was present with the Lady *de Beaussier, junior*, when Father *Girard* made this Answer : See the *Compleat Case*, Page 129. Here is an Eye-Witness, who was present, and who heard the Accused's Answer : Thus this Fact is proved by three unexceptionable Witnesses.

Father *Girard* says, that he always suspected the Truth of *la Cadiere's* extraordinary Facts, and that it was only in order to enquire into them that he went thither so frequently, and staid so long with her. This is, as it were, the Pole of the whole System of his Defence, and the Pretence whereby he pretends to justify all his astonishing Conduct.

How wretched is this Evasion, wherein he put all his Confidence ! For, 1°. If he suspected that her Ailments were natural, and the Effects of natural Causes, why did not he call in Physicians and Surgeons to examine into them ? And why, on the contrary, did he always prevent them, and dissuade her Mother from sending for them ? Why would he perform, himself, the Office of Physician and Surgeon to his Penitent, and be her only Physician and Surgeon ? If he thought that these Facts might be supernatural, and that he was not a sufficient Judge to decide certainly whether they were or no, however learned he is, why did he not consult other Divines, and Directors ? It was not thus the Confessor of *St. Theresa*, and those of many other Saints, behaved themselves ; they, who, upon the first extraordinary Events that happen'd to their Penitents, consulted other Divines, Confessors, and Physicians, altho' they were, themselves, Men of great Penetration. How comes it, that, by his own Account, he was doubtful, during 18 Months, of all the extraordinary Facts that have happen'd to his Penitent, and of which he was a Witness, and yet would be the only Judge thereof, without any Assistant ?

2°. If he question'd the Truth of these extraordinary Facts, he must suspect that this Girl made a

Test of Religion; and if he consider'd her in that Light how came he to let her receive the Communion every Day? How comes it, that in placing her at *Olioules*, he wrote to the *Abbeſs*, in his Letter of June 5. *I dare not ask you, as yet, to allow Mademoiſelle Cadiere the Sacrament every Day, perhaps you will ſoon find that God requires it, and that he does not think her altogether unworthy of this extraordinary Favour, but, at leaſt, I beg you to let her communicate pretty often.* How comes it, that by his following Letters, he, at laſt, forced the *Abbeſs* to permit his Devotee the Communion every Day? Is it thus that the Sacraments of our Holy Religion, ſeal'd with the Blood of the Son of God, are adminiſter'd? Is it thus that the Bread of Angels, for which the Apoſtle demands ſo much Preparation, is given at a Venture, and without Diſcerning? Father *Girard* may chooſe this Alternative; if he owns that he gave the Communion every Day to his Devotee, at the ſame time that he ſuſpected her of ſuch a ſacrilegious Impoſture, he is a Prevaricator in the Adminiſtration of the Sacraments; and then, what Motive can be alledg'd for his Prevarication, but that which is alledg'd in the Proceedings? If he will not be a Prevaricator, if he owns that he did not ſuſpect the Truth of theſe ſupernatural Facts, and that he looks upon them as certain Proofs of his Devotee's Sanctity, he undermines the whole Plan of his Juſtification; and it can no longer be to examine and ſearch into theſe extraordinary Facts, that he ſo aſſiduouſly frequented his Devotee, and was ſo often lock'd up in her Chamber; that he examined and kiſſed her Stigmata, handled, and counted her Ribs, and contemplated her whole Body, whereof he ſpeaks ſo knowingly in his Answers: Once more, he is at his Liberty to chooſe; and let him take which Side of the Queſtion he will, his Conviction inevitably follows.

3°. He ſo little queſtion'd the nature of theſe extraordinary Facts, which he knew proceeded from her being poſſeſs'd, and he ſo far puſh'd the Abuſe, in order to make a Mock at the ſame Time of G.O.D., Religion, and

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and the Publick, the more easily to seduce his unfortunate Penitent, by representing to her, as undeniable Proofs of their mutual Holiness, and the Innocence of their Actions, these Facts, which he made her believe were Prodigies of Grace, that he not only made her communicate every Day, but likewise one Day when he had foretold that she shou'd be suspended in the Air, and he was in her Chamber, as she took hold of a Chair to prevent her being lifted up, he order'd her to give herself up to the Spirit of GOD, reproach'd her for resisting It, and went away muttering, as may be seen by his own Answer to the 88th Interrogatory, Page 53. of this Volume.

This Confession of the Accused, proves the Sincerity, Simplicity, and Humility of the Girl, as also that her Confessor represented all these Facts to her as Prodigies of Grace: 'Tis a Forgery, which he has invented but during the Prosecution, that he then said to his Penitent that this was an Opportunity which GOD, perhaps, offer'd to convince him of the Truth of the Things which were wrought in her, and whereof he doubted; for besides that this Doubt was incompatible with the Daily Communion which he allowed *la Cadere*, how cou'd he look upon GOD as the Author of the Things which were wrought in her, bid her abandon herself to the Spirit of GOD, reproach her with resisting the Divine Operation, and leave her in a Passion, if he had question'd the Truth of these Facts? One may see by his Letters, tho' compos'd a-new, that he continually bid her resign herself to the Spirit which operated in her, and said it was the Divine Spirit, at the same time that he knew it was the Spirit of the Devil which had possessed and tormented her.

4°. If he question'd his Penitent's Sincerity, or suspected her of Imposture, how comes it that, in his Letter of May 22, wherein he begs Admittance for her of the *Abbes*, he says, that since she has some Knowledge of *La Cadere*, he will mention nothing in particular of her Discretion, her Humour, and her Virtue; that he can only assure her, that she is not a common Soul, and that our Lord has a singular Prediction for her.

her. See Part 2, of his Memorial. Page 111 and 114, Does this Language agree with the continual Suspitions which he pretends now to have had of his Penitent's Conduct, and the extraordinary things that befel her, unless he would persuade us, that, although he suspected her of being an impious Cheat, he was willing to pass her upon Mankind for a Saint? And then we shall ask him the reason of such a criminal and irreligious Conduct.

5°. Whence comes it that he forced *la Cadere* to write down all the extraordinary Facts which had happen'd to her, and to draw up her *Lent Journal*, which contains them, as he owns in his Memorial, that he order'd her to do this in GOD's Name, to serve for the Edification of the Publick, altho' she was so averse to it, as is proved by both their Letters, produced by the Accused; and especially by *la Cadere's* of the 17th of August. See Page 92 of Part 2 of his Memorial.

Whence comes it, that he charged the Lady *de l'Esco*, Mistress of the Novices, to write down, carefully, all the Miracles which GOD operated in the Person of *la Cadere*, that they might serve one Day for the Edification of the Publick, as is proved by her Deposition, and the Memorial which he has himself produced?

He has the Dishonesty to say, at present, that when he oblig'd *la Cadere* to write the *Lent Journal*, 'twas only with Intent to examine into these Facts, and to satisfy his Doubts about the Nature of them. But, with Respect be it spoken, is not this Pretence evidently false?

1°. Had he any need of her giving him the Journal in order to form a right Judgment thereof, since he agrees in his Answers, and in his Memorial, that she acquainted him with all her Visions and Revelations, in Proportion, as she had them; and that he was himself a Witness of her Transfigurations, her *Stigmata*, and all her extraordinary Events? 2°. Does not his allowing her the Communion every Day, and the Praises he has so lavishly bestow'd upon her Sanctity, prove that he had not the least Doubt upon that Head? 3°. Do not the Terms of the Letter just cited prove, that it was not to examine the Nature of these Facts that he forced the Penitent

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to write the *Lent Journal*, but to have the Proofs of her pretended Sanctity? 4°. When he charged the Lady *de l'Escot* to write down all the Miracles which GOD should work in the Person of *la Cadiere*, did not he add, that this Memorial would one Day serve for the Edification of the Publick? 5°. He so little doubted of these extraordinary Facts, and represented them so entirely, as Prodigies of Grace, that, on *July 7*, one of the Days of her Transfiguration, he, before several Nuns, ordered them carefully to preserve the Water wherewith they wash'd *la Cadiere's* bloody Face, and said it would work Miracles; adding, that she had already wrought some at *Toulon*, as is prov'd by the Proceedings, and the Witnesses cited in the *Compleat Case*.

Finally, It will be sufficient to cite the Deposition of *Mary Anne Calas*, the 107th Witness, to shew how far *Father Girard* was from doubting of the extraordinary Facts that happen'd to *la Cadiere*, and that he spared no Pains to impose the Belief of them upon the Publick; She deposes, *That she has often heard talk of la Cadiere's Revelations and Extasies, at which she laugh'd, and gave no Credit to them, as she had told her Relations; and as she confess'd to Father Girard, she often acquainted him with her Sentiments concerning the said Cadiere telling him, That she was surpriz'd a Man of the first Rate should give into the Notions of that silly Girl; upon which, Father Girard answer'd; What silly Girl? to which she replied, That a Man who taught the Learned, could not give into the Notions of la Cadiere; and he return'd, She is a good Soul: And, that having heard talk of la Laugier's Extasies, she told Father Girard, that the Town laugh'd at these Extasies; to which he answer'd; That the first Mortification God makes us undergo, is to be the Laughing-Stock of the whole World; and that she, this Deponent, in discoursing with Father Girard, happening to compare these Girls with St. Theresa, and St. Paul, and finding a vast Difference between them, told him, that they were Devisions; to which, Father Girard answer'd, You are not well grounded in your Principles; and another Time, having said to Father Girard, that she had been laugh-*
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ing at them, with some Persons who were talking about them, and said they were the Illusions of the Devil; Father Girard told her, That having given Scandal and slander'd them, she was obliged to make Satisfaction for her Faults, without which, he could not give her Absolution, which she endeavoured to do; and having given an Account thereof to Father Girard, and assured him, that no-body had been scandalized, but that, on the contrary, they were edify'd at her seeming to give but little Credit to these Extasies; Father Girard reply'd, Let them laugh that win. All this proves then, undeniably, that Father Girard had no Doubts concerning the Nature of *la Cadiere's* extraordinary Facts; and that when he was a Year and a half at her Heels, to use that Expression, it was not to examine into the Truth of these Facts, but to find Opportunities of satisfying the Desires of his inflam'd Heart.

All these Reasons prove, at the same time, that it was not *la Cadiere* who was agitated with the *impious Frenzy of passing for a Saint*, as he pretends, because she would not have reap'd any Advantage from these pretended Prodigies, but endeavoured to conceal them; her obstinate Refusal, thro' Humility, to write her Life, and this *Lent Journal*, and the Plaisters which she put upon the *Stigmata*, the Moment she perceived them, which Father Girard made her pull off immediately, reproaching her with her want of Faith and Courage, and assuring her that they were divine Wounds, and real *Stigmata*, which he kiss'd with Veneration, as is proved by his Answers, are plain Proofs thereof; and likewise, that it was the Accused himself who was possessed with the *impious Frenzy* of imposing her on the World for a Saint, as what we have just said, demonstrates evidently, in order to have the Glory of having made a Saint, and the Pleasure of having made a Mistress, of her, by abusing all that is most sacred and venerable in Religion.

The Accused has now nothing left to say, but that *la Cadiere* is a young Woman of a loose Life, or a Fool. He has not yet dared to alledge the first in his Memorial, altho' the Jesuits have had the Impudence

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and the Calumny to publish it verbally, and even to disperse slanderous, obscene Songs, to that Effect, the last of which was dropp'd by two *Jesuits*, in the *Place des Precheurs*, between four and five in the Afternoon, in the Presence of several Persons, who took it up, and after having read it, delivered it to *la Cadiere's* Advocate. This was a Conduct worthy of the *Jesuits*; however, we shall content ourselves, at present, to protest here, that we will take a Course with the Authors of these slanderous Lampoons. But we ask these Slanderers who is the Man that ever approached *la Cadiere*, except her incestuous Seducer? Have they any secret Memoirs of her Intrigues? They would be at a Loss to produce any; and when Persons so bold and forward as they are, are forced to be silent in their Writings upon that Head, it is an evident Proof of a Woman's Virtue. Have not her former Confessors deposed, that, 'till she was under *Father Girard's* Direction, she was always a Girl of exemplary Regularity and Devotion, and that her Love to Religion had made her refuse very advantageous Matches? In short, Does not all *Toulon*, with one Accord, publish her Virtue, and the Villany of her sacrilegious Corrupter?

As to the Pretence of her being a Fool; 1°. If we were to suppose it as true as it is false, would not this Circumstance add yet more to the Enormity of the Accused's Crimes, since he must have taken Advantage of the Weakness of his Penitent's Understanding, to deceive and debauch her? 2°. What Signs, what Proofs are there of this pretended Folly, so notoriously known to the Publick to be false? All who have seen, and spoken to her, can be unexceptionable Witnesses of the Modesty, Justness, and Prudence of her Discourse; and do not they all agree, that 'tis a pity such a hopeful young Woman should have been ruin'd by him, who ought to have guided her in the Way of Virtue? *La Cadiere*, under the Direction of the Accused, was a Saint, whom he exposed to the Contemnation of the Publick; she is become his Accuser; and she is now a loose Woman, and a Fool. Is

it thus, that, after having robb'd her of her Honour, he would likewise make her pass for a Prostitute, or a crazy Creature? Such is the criminal and astonishing Conduct of a guilty Jesuit.

As for the rest, it is merely a Jesuitical Stratagem, to say, that he has no Copy of the Proceedings, and to challenge us to publish that which we have; his Motive is very evident; he could not help betraying it himself. If he had own'd his having a Copy of the Proceedings, whenever he had pretended *la Cadriere* had quoted any Deposition unfairly, in her Case, he must have recited it himself, to shew, that something material had been omitted, or added; and as soon as he had offer'd to complain of any Unfairness, without proving it by the whole Tenour of the Deposition, the Judges, and the Publick, would have said, *He is a Criminal, who has the Dishonesty to contest the Truth.* There needs no other Proof of the Fidelity of the Depositions quoted in *la Cadriere's* Case, than his not being able to convict her of having recited one Word that is material, more or less than the Deposition contains. And as he well knows that all the Depositions in *la Cadriere's* Case, are exactly conformable to the Proceedings, he has thought fit to say, That if he does not contest the Depositions therein, 'tis because he has not a Copy of the Proceedings: But is not this an Excess of Dishonesty in him?

1^o. Whom does he pretend to persuade, that the *Jesuits*, who think this Cause so important, that they solicit it as the Cause of the Society, and have Recourse to the same Means, as if the entire Destruction of the Society depended thereon, when they might easily have sav'd their Honour, by disowning this guilty Member, and thereby even have deriv'd to themselves fresh Glory from his Crimes, have not a Copy of these Proceedings?

2^o. Is it not notoriously known, that they have a Copy of the whole Proceedings? That they had, originally the Copy of all that was done, till the first coming of the Commissioners of Parliament to Town, and that they had all the rest transcrib'd by Pen-

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sons whom we should not be puzzled to name? We offer to prove this by a Cloud of unexceptionable Witnesses, with all the Circumstances of this transcribing: And is not the very Copy which we have thereof ourselves a Proof of this Truth?

Finally, It is so true that the Accused has a Copy of all the Proceedings, that he has cited, in his *Memorial*, the Depositions of several Witnesses who were not confronted with him, and the Purport, and Terms whereof, he could not know, but by the Transcript of the Proceedings, which he has in his Hands.

Besides, the *Jesuits* would be very sorry to have all the Proceedings made publick; they know too well *la Cadiere's Case* reports, but the least Part of the Obscenities and Infamy which they contain: And would not they give half the Gold of their *Paraguay* to obliterate the Crimes, whose Proofs are contained therein.

Here are all the Falshoods that are dispersed up and down the Accused's Memorial, and deserved any Answer, absolutely overthrown. The other little Fables, that are less material, and wherewith he has embellished his Romances are not worth our protracting this Memorial, to refute them.

Let us now proceed to the Examination of the Points depending before the Court, and as 'twas only with a View of throwing the Proceedings into Confusion, that Father Girard has affected to invert the natural Order which we have followed in our former Memorial; we shall take Care not to imitate such a bad Example; but first, we think it will be proper to recite here the Expedient which we have offer'd since our first Memorial.

It is agreed by Consent of the Parties, the Attorney-General having been heard thereupon, that the Court has declared, that there are Encroachments in the Proceedings carried on at the Proctor's Request, in the Spiritual Court of Toulon, and, at the same Time, allowing the Appeal of the said Cadiere from the Warrant of the personal Appearance issued out against her, and allowing, as far as is needful, the Royal Letters of Restitution obtained by her, as likewise the Appeals of Thomas Cadiere, Dominican, Francis Cadiere, Priest, and Nicholas de St. Joseph.

seph, Prior of the Carmelites, from the Warrants granted against them, has annulled them, and whatever is appealed against, and by a new Sentence has declared the said Warrants null, and as such has made void, and makes void both their Answers, Re-examinations and Confrontations, and those of the Witnesses heard at the Proffor's Request: And allowing the Appeal a Minima of the said Cadere, against the single Appearance served upon Father Girard, has commuted it into a Warrant to take him into Custody; and in this State ordains, that the said Cadere, and the Attorney-General, shall prosecute the said Girard as they see Cause, upon the Proceedings taken by the criminal Judge. Condemns the said Girard to pay Costs, leaving the Appellants at Liberty to sue for their Damages and Interests, as, and against whom they shall see Cause.

Although, of all the Points depending before the Court, there is but one which relates to Father Girard, which is our Appeal a Minima, against the single Appearance served upon him, and that, with Respect to all the rest, our only Adversary is Mr. Attorney-General; nevertheless, the Accused has attempted both before the Court, and in his Memorial, to plead both against our Appeal against Encroachments, and our single Appeal against the Proceedings, although we have only summoned Mr. Attorney-General upon this Head. The Reason of such an irregular and extraordinary Behaviour is evident; as it was he who, under the Proffor's Name, caused these false Witnesses, and his own stigmatiz'd Penitents to be examined, in order to procure Facts tending to his own Justification, or Exceptions against our Witnesses; and 'twas only upon the Evidence of these false Witnesses that we were unjustly served with such Warrants; he thought it was of the greatest Importance to him to use his utmost Efforts to get these Proceedings confirm'd, both because it was his own Handy-work, and because he looks upon it as his only Hope. This, his Conduct, ought to suffice to shew all the Proffor's Iniquity and Prevarication. However, although he is not to be allow'd to contest Points wherein he is no Party, and we might

despise all he has said upon that Head, as coming from a Mouth that ought to be closed, we will refute them briefly, without Prejudice to our Exception against him.

Upon the APPEAL against Encroachments.

FIRST *Encroachment, or Cause of Complaint*, Is founded upon this, That the Chancellor could not enter *la Cadiere's* House, both because the Judges are forbidden by Law to make any *Accedit* in the Houses of others, without a previous Information; and, because the Church having no Territory, the Chancellors cannot make *Accredits*, according to the Remarks of all the *French Canonists*, and especially, *Pastour*, in his *Treatise de Jurisdic. Eccl. Liv. 1. Tit. 4. N. 3.*

Father *Girard*, who affects, every-where, to confound Causes, Reasons, and Rules, applies to the first Cause of Complaint, Pretences which can only be applied to the second, wherefore we shall defer their Refutation till then: All that can have any Relation to this first Cause, is to say, that the Decree pass'd in the Affair of *M. Fouque*, which forbid Chancellors making *Accredits*, was set aside by a Decree of Council, and that we must make a Difference between private and publick Offences.

But nothing is more trivial than these two Pretences;
1°. Because the Decree pronounced in the Cause of *M. Fouque* was not set aside, on account of the Regulation it contain'd, but on other Accounts, since it is not to be doubted but the Parliaments, who are the Depositories of the Prince's Authority, have a Right to make Regulations, even for Spiritual Courts; and because, supposing that had never been made, would there not still remain the famous Decree of the Parliament of *Paris*, cited by *Corbin*, and that of the Parliament of *Province*, cited by *Boniface*, which forbid the said *Accredits*, and would still be sufficient to invalidate this.

2°. Where does the Accused find that these Acts of Parliament distinguish between private and publick Offences, and permit *Accredits* in the Houses of others when

when the Crime is publick; wherefore, the first Cause of Complaint remains in full Force.

Second Cause of Complaint, Is this; That the Chancellor made this *Accedit* at *la Cadere's*, who is of the Laity, and not under the Cognizance of the Spiritual Court, which is an Encroachment upon the Royal Justice, and consequently an unsurmountable Cause of Complaint.

There is no sort of wretched Pretence to which the Accused has not had Recourse, to try to elude this Article; sometimes he says, that *M. Larmodieu* did not make this *Accedit*, as Chancellor, but as Great Vicar, and in the voluntary Jurisdiction; sometimes he says, that the Case in Question was about false Miracles, Possession, Enchantment, and Exorcisms, which affected Religion, even in the Laity, and that *Descombes*, Part 2. Page 311, &c. quotes the like *Accedit*s; sometimes, that the Case being here to discover Crimes committed, and there being a *Corpus Delicti*, they must ascertain the Fact before an Information could be laid; sometimes, that the Proctor, who is the publick Party, may prosecute for publick Crimes, without waiting for the Complaint of the Civil Party; and sometimes, in fine, that this *Accedit* at *la Cadere's*, caused less Scandal than the Fits of Possession she had the 17th of *November* at Night.

But, all these are but a Heap of wretched Equivocations very easy to discover, and overthrow. For, 1^o. Is it not a Jest to say, that *M. Larmodieu* made this *Accedit* only as Great Vicar, and in the voluntary Jurisdiction, when he acceded at the Proctor's Request; and took a judicial Examination of *la Cadere*; when the Proctor has made the Verbal of this *Accedit* the Foundation of all his Proceedings; when he has demanded, by his Request, an Information upon all the Facts contain'd in this Verbal, and when this Verbal is the first, and fundamental Piece of all the Proceedings.

2^o. 'Tis an open Abuse of every thing, to alledge against us here *Descombes* at the Place above-cited; and, to shew the Misapplication, it will be sufficient to say, that this Author cites two Examples of Proceedings carry'd on on Account of Miracles, not by a Great Vicar, but
by

by the Chancellor of the Archbishoprick, which suffices to condemn this Pretence. The first Proceedings were on Account of an extraordinary Accident that happen'd in the Convent of *Benedictine Fryars*, and *Bernardine Nuns*, at *Argenteüi*, which these two Convents had declared to be a Miracle, and had, accordingly, sung *Te Deum* on that Account, and made publick Processions, unknown to the Archbishop of *Paris*; for which Reason he prosecuted these *Nuns* and *Fryars*. In the 2d Example, cited by *Descombes*, the reform'd *Augustines* of the Convent of *Queen Margaret*, at *St. Germain des Prez*, pretending that *Louis Thiersault*, their Gardener, had been miraculously cured by *St. Felicissimus* of *Rome*, whose Body was in their Church, presented a Request to the Archbishop of *Paris*, to desire that an Information might be taken of this miraculous Cure, in order to ascertain the Miracle in Favour of their Saint. But what Relation can these two Examples have to our Cause? In the first, the Case was concerning an Encroachment made by the *Benedictins* and *Bernardines* of *Argenteüil*, upon the Authority of the Archbishop of *Paris*, in declaring a Fact miraculous without his Knowledge; and in the 2d, it was to legitimate a Miracle at the Request of the *Augustins* of *St. Germain des Prez*; and in both of them the Persons were Ecclesiasticks, cognizable by the Spiritual Court, whereas *la Cadiere* is of the Laity.

3°. Who knows not that the Accusation of Enchantment, of forging Miracles, and even the Crime of Heresy, which attacks the Faith and Religion much more directly, is not cognizable in one of the Laity, by the Chancellor, but only by the Royal Judge, according to Art. 31. of the Liberties of the *Gallican Church*? Does not *Fevret*, Liv. 8. Chap. 2. *Vanespén de Jure Eccles. Univ.* Part 3. Tit. 4. and *Pastour de Juris Eccles.* Liv. 3. Chap. 3. and the *Criminal Statute*, Tit. 1. Art. 11. reckon Heresy in the Number of Royal Cases, the Cognizance whereof is referr'd to the Bailiffs and Seneschals? And Father *Girard* knows so well that it is so, that he avirms, that *la Cadiere* is not included in the Proctor's Request.

4°. He

4°. He instils his own Notions, in all Appearance, into the Chancellor, when he makes him look upon *la Cadiere* as the *Corpus Delicti*, and as the Body of a Person assassinated.

5°. We agree, that in great Crimes the publick Avenger may prosecute, without waiting for the Complaint of the Civil Party; but what can one conclude from this Principle, but, that if the Proctor would have had *Father Girard* punished, for the Crimes he had committed upon the Person of his Penitent, of which, certainly, he will not be suspected, he might, at most, have preferred an Information against him, but not make an *Accedit* at *la Cadiere*'s.

6°. 'Tis ridiculous to say, that this *Accedit* caused less Scandal than the Scene of the Fits on the 17th of November at Night, as if the Truth of the three Fits of Possession that Night, were not sufficiently prov'd by the Proceedings, and, amongst the rest, by the two Curates.

In short, this *Accedit* at the House of a young Woman, is so much the more illegal, as the sole Design thereof was to force her by the Obligation of an Oath to defame herself, and manifest the Mystery of Iniquity which had been between her and her former Director. And would it not be of the greatest Consequence to the King's Subjects, to authorize such *Accredits* in spiritual Judges, and permit them to dishonour Families by scandalous *Accredits* to young Women. The Efforts made by the Accused to maintain the *Accedit*, are a Proof that he caused it to be made, thro' an Effect of that Blindness, wherewith God strikes those guilty Wretches who have fill'd the Measure of their Crimes; 'tis he then that has constrain'd his unfortunate Penitent to manifest all the Crimes which he had committed upon her: What can be more odious!

Third Cause of Complaint. Is founded upon the Chancellor's having begun his Proceedings by interrogating *la Cadiere*, contrary to the Prohibition of the Statutes, and the judicial Order.

In Answer to this, the Accused says, 1°. That the Design of this *Accedit* was only to draw up a verbal Process of the *Corpus Delicti* in the voluntary Jurisdiction.

2°. That

2°. That the Examination in Question is not of the same Nature with that mention'd by *Feuret*, because this was taken by the Person who forms the *Corpus Delicti*, and that mention'd by *Feuret*, was taken of the Accused, which makes a very sensible Difference : And with yet more Assurance, he has added in Court, that this was not an Examination, but a Declaration made by *la Cadere*.

The first of these Pretences has just been refused.

The second is yet more absurd; for if, according to *Feuret*, the Proceedings of a Chancellor, against a Priest who is accused, are illegal when he begins by interrogating this Priest, without a previous Information; what must this be, where the Chancellor has begun his Proceedings by interrogating a young Woman who was neither accused, or under his Cognizance? Accordingly, Father *Girard* knew it so well to be so, that in Court he made his Advocate maintain, that they were not Answers, to an Examination, but a Declaration made by *la Cadere* against him.

This Evasion is yet more wretched, for two Reasons; because these are real Answers : To prove this, we need only cite the Beginning and End. This is the Beginning : *After having given her the Oath required in such Cases, we interrogated her : First, as to her Name, Surname, Age, &c.* And at the End it concludes; and *this done, the said Interrogatories and Answers being read, &c.* Wherefore these are real Interrogatories, and Answers; and, consequently, this is the Case mention'd by *Feuret*.

2°. Supposing for a Moment, contrary to the Tenor of the Piece, that this were a forc'd Declaration, which the Chancellor had wrested from *la Cadere*, the Outrage would be yet more heinous : For, besides that, no-body is oblig'd to prosecute, or to accuse, against his Will; *Invitus agere vel accusare nemo Cogitur*, as is said in the *Loi unique* in the Code, *ut nemo invitus agere, vel accusare cogatur*. Besides, who could bear, without indignation, the Conduct of a Chancellor, who should go and make scandalous *Accredits* in the Houses of young Women, in order to force them, against their Wills,

Wills, to dishonour themselves by such Declarations?

Fourth Cause of Complaint. Is founded upon the Proctor's having implicitly included *la Cadere* in his Request, by these Words, *To bring the Guilty to condign Punishment.*

The Accused alledges, 1^o. That by the Term *Guilty*, the Proctor could only mean Father *Girard*, Father *Cadere*, the *Abbe*, Father *Nicholas*, and others, who were under his Cognizance, and not *la Cadere*, who by her Declaration, far from owning herself guilty of any Fault, pretended, on the contrary, to have only been the Victim of the Crimes committed by these Priests.

2^o. That, altho' she were included in the Proctor's Request, she would have been within his Cognizance, because *Feuret* compares Magick and Sorcery to Heresy, and the spiritual Judge takes Cognizance of Heresy, even in the Laity.

We have just shewn the Falshood of this second Pretence, even by the Authority of *Feuret*, *Liv.* 8. Chap. 2. N. 3. whom they quote, probably, without reading, and the Statutes which they cite, speak only of the Sacraments; so true it is, that Father *Girard* is not more exact in Quotations, than he is in Facts.

As to the other Pretence, it cannot be more frivolous; for, how could the Proctor pretend to include in his Request Father *Cadere*, the *Abbe*, and Father *Nicholas*, and alledge, that she pretended, in her Declaration, to have been the Victim of all these Priests, when she never accused any one but Father *Girard*? And by what Title would he make them Partners in his Crimes? In short, it is so true that the Proctor intended to include *la Cadere* in his Request, that his principal Design was to involve her in the Guilt. In effect, it was upon the Evidence of the false Witnesses produced by him, that a Warrant for personal Appearance was for unjustly served upon her.

Fifth Cause of Complaint. Consists in the Proctor's having examin'd none but false Witnesses, to elude *la Cadere*'s just Complaint, and oppress her, and to procure Facts tending to the Justification of Father *Girard*, from the very Beginning of the Prosecution.

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The Accused alledges, 1. That it must appear from the Proceedings, that the first Witnesses were heard at *la Cadiere's* Request; wherefore the Proctor did not hasten to examine them, with a view of procuring Facts tending to F. Girard's Justification. 2. That the civil Party's joining cannot stop the Course of the Minister of publick Justice. 3. That F. Girard's Penitents were become necessary Witnesses. 4. That they were not examin'd upon any Facts tending to his Justification.

But these are but wretched Equivocations. What! Because the two first Witnesses were heard at *la Cadiere's* Request, and the two next, which were two of F. Girard's stigmatiz'd Penitents, at the Proctor's Request, and so on; is it less true that the Proctor has endeavour'd, from the beginning of the Prosecution, only to procure by false Evidence Facts tending to the Vindication of the Accused?

2. 'Tis only talking for talking sake, to say that the Civil Party can't stop the Course of the publick Justice. For who disputes it? But likewise the Minister of publick Justice ought not to prostitute his Function, and procure Impunity for Crimes, instead of prosecuting the Vengeance due to them.

3. We shall show, in speaking of Subornation, that 'tis making a mock of Justice to assert that the Accused, under the Proctor's Name, can bring his own stigmatiz'd Penitents, and the Accomplices of his Debaucheries, to depose in his Favour. In short, with what Face dare he say, that these Witnesses produced by the Proctor, had not in view the procuring him Facts tending to his Justification, when all their Depositions turn only upon that?

The last Cause of Complaint, is founded upon the Oppression exercised by the Proctor and Chancellor upon *la Cadiere*.

The Accused agrees, that Oppression is the greatest of all Occasions of Complaint; but by a wrong turn of thought, which is peculiar to him, would apply this Oppression to the Order, for confining her in a Monastery, and the manner of removing her from one Convent to another; whereas the Oppression whereof we complain here, is what we have suffer'd from the Chancellor and Proctor, whereof every step, which has tended only to fix the Guilt upon us, to oppress us, and save the Guilty, is a Proof.

These Causes of Complaint not only include the Proceedings carry'd on at the Proctor's Request, but also all that has been built thereon, as the Warrants, Answers, Re-Examinations, and Confrontings of *la Cadiere*, her Brothers, and the Prior of the *Carmelites*; as likewise the Re-Examination and Confronting of the Witnesses heard at the Proctor's Request, since they are all founded upon the Proctor's Proceedings, without this any wise prejudicing the Proceedings carried on by the Criminal Judge at *la Cadiere's* Suit, upon which Father *Girard* had a Warrant granted against him, because they are two independent Proceedings, as we have prov'd in our first Memorial, by Reasons which have never been answer'd.

On *LA CADIERE's* single Appeal.

As the 2d Nullity, founded upon the extraordinary Prosecution's being ordain'd by two different Decrees, and the 4th founded upon the Witnesses that were confronted with the *Dominican* and *Abbe Cadiere*, and the Prior of the *Carmelites*, having been re-examin'd, before the extraordinary Prosecution was ordain'd against them, tended to set aside all the extraordinary Prosecution; and as the 5th Nullity, founded upon only 37 Witnesses having been confronted out of 75 which accuse *F. Girard*, in order to deprive us of the rest, could not be decided but by the Judgment of the Exceptions, which have not been judg'd, and relates only to a Defect in the Proceedings, we have receded from them by our Expedient; wherefore we shall only cite the two others, which are the first and third.

First Nullity, is founded upon their having obliged *la Cadiere* to answer when the Proceedings were adjourn'd. To this the Accused answers, 1. That *la Cadiere* was at liberty either to take advantage of that Adjournment, or to answer sooner, and that she requested the Commissioners by word of mouth, to come to the Convent where she was detain'd. 2. Because they went thither pursuant to a Summons sent them by the Attorney-General. 3. That she did not refuse to answer them.

But nothing can be more frivolous, than all these Pretences. For, in the Convent where she was detain'd, and which was so much devoted to the *Jesuits*, and had so little

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the freedom, she was not at liberty to refuse to answer. Besides, is that sufficient to make her Answers valid? And since she had the choice, either to take advantage of the Adjournment, or to answer sooner, was not it necessary that she should renounce that Advantage, and herself demand to be examin'd? Accordingly he knew this so well, that he says she demanded it verbally of the Commissioners. But how long have Proceedings been carried on upon pretended verbal Petitions; and what proof is there of it? As to his pretence, that they went to the Monastery pursuant to a Summons sent them by the Attorney-General, have we not shown, by unanswerable Reasons, the uselessness of this Summons in the *Compleat Case*? Thus this first Nullity remains in its full force, and is so much the more favourable, as the pressing her to answer, was done only with a view of favouring the Accused.

Third Nullity, which is the only one which remains, is founded upon the mutual Confronting between *la Cadiere* and F. *Girard's* having been made before all the Witnesses were re-examin'd and confronted.

To elude this Nullity the Accused says; 1. That the Statute has not determin'd that the mutual Confronting cannot be made till after the Witnesses have been confronted; and 2. That Art. 12. of Tit. 15. of the Statute, having ordain'd that the Confrontings shall be written upon a separate Paper, proves that the mutual Confronting may be made either before or after that of the Witnesses. 3. That *la Cadiere* having vary'd in her Answers, the mutual Confronting became necessary, the better to discover the Truth of her Answers.

But these Reasons, so hard strain'd for, will not save this Nullity. For, 1. Has not the Criminal Statute sufficiently decided, that the mutual Confronting shall not be made till after the confronting of the Witnesses, by that alone, that it ordains the confronting of the Witnesses by the former articles, whereas the mutual Confronting is not ordain'd in Art. 23. and who doubts but the Order of the Statute *vari debet*? But in short, if we shou'd suppose, contrary to Truth, that there was any Doubt upon that head, as to the Statute, wou'd not Reason and the inviolable Custom of the Court have fix'd the Interpretation? And has it ever been seen, that they have proceeded to the mutual Confrontation, without having re-examin'd and confronted the

Witnesses? We boldly defy the Accused to produce one Example.

2. 'Tis a Consequence far from agreeable to the Rules of Logick, upon which the *Jesuits* value themselves so much, to conclude, that because the Statute ordains that the Confrontings shall be put upon a separate Paper, it necessarily follows that they may proceed to the mutual Confronting, before the Confronting of the Witnesses.

Neither is it reasoning more justly, to say that *la Cadere* having varied in her Answers render'd the mutual Confronting necessary: For, whether she had varied or not the mutual Confronting must have been made. But does it follow from thence, that it must be done upon the spot and before the Confronting, or even the Re-examination of most of the Witnesses? One may easily see the unjust Motive of the irregular Precipitation of this Confronting, and that it proceeded from the same Cause as the Variation; but that is the very reason why it ought to be set aside.

The Accused, who wou'd diffuse every where that Confusion of Ideas which he affects himself, cries that he does not understand what *la Cadere* means when she says that she only disputes the Proceedings carried on against her. For, *ad he*, the Attorney-General's Complaint was directed against the Guilty, and the Accomplices of the *Corpus delicti*, which includes *la Cadere*, her Brothers, *F. Nicholas*, *F. Girard* and others, who may have any part in the Offence, whatever it may be: The Proceedings, *continues he*, carried upon this Complaint, and upon all those that had been prefer'd before the Decree of Council, which refer'd to the Cognizance of this Cause to the Parliament, must relate to all those who may have been guilty of the Crimes committed, and who being conjoin'd together, form the *Corpus delicti*. How therefore wou'd *la Cadere* alone be separated from the rest of the Co-accused, and have the Proceedings set aside as to herself, and leave them to subsist as to others? This System of Defence is incomprehensible; let us leave her Advocate to clear it up.

In order to render *la Cadere's* System plain to whom wou'd understand it, 'tis sufficient to observe, 1. That the Decree of Council, which refers the Cognizance of this Cause to the Parliament, says expressly, and only, that the Proceedings shall be carried on at the Suit of the Attorney-General and *la Cadere*; that neither the Attorney-Gen-

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nor any other, has ever prefer'd any Accusation against her, and that if she had a personal Appearance served upon her, it was only on account of the false Witnesses produced by the Proctor.

2. That if the Appeal against Incroachments sets aside the Proctor's Proceedings, it follows, the personal Appearance serv'd upon her, which has no other foundation, will be made void, and that the annulling this Decree, carries with it the annulling her Answers, her Re-examination, and the mutual Confronting, without that's doing any prejudice to the Proceedings carried on at her request against *F. Girard*. 'Tis true, that if we had insisted upon the 2d and 4th Nullity, and the Court had had regard thereunto, it wou'd have set aside all the extraordinary Process both relating to *F. Girard* and the others; but not to prejudice the Proceedings which have been carried on against him, nor put off the Judgment, we have receded from these two Nullities by our Expedient. Thus is this Riddle soon solv'd; we know not whether that will suffice to disperse all the Obscurity which *F. Girard* affects here; but at least we know well that our Judges and the Publick will find it very clear and intelligible.

ON THE ROYAL LETTERS.

The Accused says they are unjust. 1. Because that they had been tacitly rejected by the Decree of *April*, which rejected the Petition presented by *la Cadiere* for the renewing her Answers. 2. Since *F. Girard* cannot recede from his Confessions, why wou'd she have the liberty to recede from hers, with several other trifling Reasons; for which see Part I. p. 170, 171. of his Memorial.

If *F. Girard* was not so plainly convicted of all his Crimes, he wou'd have taken care not to plead in his Defence a Variation, which is a fresh Conviction against him, and a fresh Crime, in order to gain Impunity for his past Offences; accordingly all the Pretences he uses smell of the Principle whence they proceed. *La Cadiere* by a Petition demanded to be examin'd and confronted anew; and amongst many other indisputable Reasons added, that this Variation was the Effect of a Potion, and of the Violence and Menaces that had been used to her, and protested against them. This Petition was rejected by a Decree of last

April, and the 19th of *May* following she obtain'd Royal Letters of Restitution as far as needful against this Variation. How long have Decrees, which are *strictissimi juris*, extended farther than the Points upon which they were made? When this Decree was made, it was in relation to a Petition for a new Examination and mutual Confrontation; these Royal Letters were not even obtain'd then, nor till a Month after, and can this Decree of *April* decide as to any Point which was not then in dispute, nor till the *May* following: What Absurdity!

2. There is a vast Difference between the Confessions made by *F. Girard*, and those made by *la Cadiere* in this Variation. *F. Girard* is 50 Years old, and owns but the least part of the Crimes whereof he is convicted by the Proceedings, wherefore he cannot call them false Confessions. On the contrary, *la Cadiere* is a *Minor*, who was destitute of all Counsel, and forced to make Confessions that were evidently false, and contradicted both by the Proceedings and the Confession of the Accused. What Comparison therefore can be made between these two sorts of Confessions?

3. So far are the Facts contain'd in *la Cadiere's* Declaration from being all extraordinary and destitute of the least Proof, or even Probability, that, on the contrary, it contains a great number of Facts, that are very natural and very physical, as are all the Facts of *Uncleanness*. Besides, both these Facts, and those which are extraordinary are proved by a Cloud of Witnesses, and even by the Letters and Confession of the Accused.

4. We know that a Potion is not indicative; but we know yet better, that a Person who otherwise had not been capable of making a Variation, becomes by that means very susceptible of any Impression, and that then Violence and Menaces will compleat what the Potion did but begin; so that this Person has been made to say what one pleases. Now that this Potion was given to *la Cadiere* on *February 27*, by Sister *Guiol*, who waited on her, Daughter to *la Guiol*, the Accused's famous Confidante, cannot be call'd in question here. 'Tis notorious, that it immediately threw her into such a Stupefaction, that she did not know her own Mother, nor the *Sieur Artigue's* her Cousin, that it swell'd her Mouth extremely, and turn'd it black, which we offer to prove. Did not her Mother by a Petition immediately

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mediately demand an Information to be taken thereof, and that an Examination might be made of her Daughter by a Commissary, to ascertain the State of her Senses, and that Physicians being called in, they should proceed to a Report in his Presence, to know in what state her Senses were, and what was the Cause thereof? And the Day this Potion was given, is precisely that wherein she made her Variation.

5. One must be a great Lover of Forgeries and Lyes, to say that *la Cadiere* alledges only Facts of Violence posterior to her Answers, when she has always asserted, that this Violence, and these Menaces, were used to her on *February 27*, the Day of the Potion, and the Answers which contain this Variation; and that two Days afterwards, when she would have recall'd it, she was hindered by fresh Violence, and fresh Menaces, which lasted till *March 10*, when she made her Renuntiation: and if the Accused has not seen, as he says, that the Law ever allowed such Letters of Restitution, 'tis because he has not seen all, and if these Examples are not very frequent, 'tis because that such things never happen but in the Causes of the *Jesuits*. However, Examples are not wanting of Restitutions granted to young Women who were Minors, not only for Variations in criminal Matters, but even for withdrawing their Declarations, witness the famous Example of the Lady *de S. Clement*. Thus are all the Pretences alledged by the Accused entirely overthrown; but let us add also some brief Reflections, which will put it out of doubt.

First Reflection. There is no question but that this Variation is only the Effect of the Potion, the Violence, and the Threats used to *la Cadiere*, and not the Act of her free Will: 1. Because it is proved that at all times the *Jesuits*, and their Adherents, have attempted to make her recant; that to this end they have refused her Confessors, as is proved by the Citations, and the Scene of *M. Berge* to oblige her to a Retractation, without which he could not confess her, as it proved by his Deposition; not to mention the ill Treatment she received both in the Convent of the *Ursulines* at *Toulon*, and in that at *Ollioules*, where she was put in a stinking Room, with no other Furniture than a handfull of Straw half rotten; and the anonymous Letter which the *Jesuits* caused to be delivered to her as

soon as she was in the Monastery of the *Visitation* at *Aix*; to persuade her to make a second Recantation.

2. The Place where this Variation was made, since the Convent of the *Ursulines*, is absolutely devoted to the *Jesuits*; the Lady *de Gerin*, who is the *Abbess*, is Sister to a *Jesuit* of very great Credit in that Order, and the actual Penitent of the Accused, whom he has not only had examined as a Witness, but also made write a long Letter full of Forgeries, the Tenor whereof proves that 'twas dictated by himself. Most of the *Nuns* of this Convent are likewise under his Direction, especially Sister *Guiol*, who serv'd *la Cadiere*, and the Lady *de Cogolin*, whom he made act at the same time the part of a false Witness and a Suborner, by the Letter she wrote to the Lady *de Beaussier, junior*. Does not all this show how much an enemy this Place was to *la Cadiere*, and the Truth?

3. Besides, that the Renunciation of the Variation received by the Commissioners, sufficiently paints out the Authors of these Violences and Menaces, *la Cadiere* has always protested, that she would name them at a proper time. She is now in the Power of the Court, they need only ask her; or they may ask *M. Tamisier*, who is informed of more than the Fact of her going out, which he has already owned before the Court, although he would not own it in writing in his Memorial, and the Court will see what was the Cause of this Variation.

Second Reflection. How can they pretend that this Variation was a spontaneous Act, when it is evidently false, and not only contradicted by the whole Proceedings, but by the Accused's own Letter and Confessions; since whilst they make her say therein, that nothing passed between them but what was pure, modest, and holy, he is convicted of all sorts of Infamy, and of all the Crimes whereof he is accused?

Finally, Is it not a constant Maxim in Law, that when a Plaintiff has varied, or even made several Declarations, they compare them with the Proceedings, to find which they ought to stand by, and follow that which is most agreeable to the Proceedings, and reject that which is contradicted by the Accusations; because the Declaration, and Language of a Plaintiff, is only to discover the Crime and the Criminal, and the Judges can only trace out the Proofs which result from the Proceedings; so far, that when the

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Case relates to publick Crimes, as here, the desisting of the civil Party is not an Absolution of the Criminal, and the publick Avenger is obliged to continue the Prosecution according to the Criminal Statute, Tit. 25. Art. 19. All these Reasons show the Justice of the Confirmation of our royal Letters, though we may say that these Letters are superfluous, for two undeniable Reasons.

First, Because this Variation no longer exists, and has been revoked and destroyed by the judicial Renunciation made by *la Cadiere* upon Oath on the 10th of *March*, which was allowed by the Commissioners, and has never been attack'd, and which she confirmed on her being mutually confronted both with her Brothers, and the Prior of the *Carmelites*.

The second is, that the setting aside the Warrant of personal Appearance issued against *la Cadiere*, necessarily carries with it her Re-examination and Confrontation, which includes her false Confessions, and that without having need of the Royal Letters. Let us now proceed to the Appeal *a minima* against the single Appearance served upon Father *Girard*; and as it depends on the full Evidence of the Crimes whereof he is accused, let us see what he has alledg'd in his Memorial to weaken the Proofs that are in ours.

We will not repeat the Charge of Enchantment again here; both because all the Accused has said upon that Head in Court, and in his Memorial, cannot any wise prejudice either the Principles established in the *Compleat Case*, nor the Reality of the Facts proved by the Proceedings, and by his own Confession; and because as he unreasonably reproaches the Prior of the *Carmelites* with having made Exorcisms without necessity, we shall leave to his Advocate the Care of answering the vain Reasons which Father *Girard* has urged against this Article of his Accusation, and which are so weak, that they certainly do not deserve any answer.

On the Quietism. The Accused asserts first, that a Man can't at the same time be a Sorcerer and a *Quietist*; that a Sorcerer does not follow any particular Error like the *Quietist*, but embraces them all, and does not believe any; and that he finds in his Art both speedy and certain means of accomplishing his Ends, without needing the Help of Exhortations.

'Tis surprizing that the Defendant should affect to speak with so little Justice of two Arts, whereof he is so great a Master, and should confound the Enchanter with the Atheist. We agree, that the *Quietism* which is purely spiritual, whose Perfection consists in the annihilating all the Faculties of the Soul, by its pretended Transformation into the divine Essence, where it is absorbed and lost, and in the forgetting of all other Creatures, and even of itself, is incompatible with the Curiosity, Lust, and tumultuous Passions of a Magician. Such a *Quietist* being absorbed by a passive Contemplation, which renders him inanimate and insensible, is not capable of becoming a Sorcerer; neither is a Man, who to satisfy his tumultuous Passions, has enter'd into a Compact with the Devil, likely to fall into the general Inaction of such a *Quietist*. But is the *gross Quietism*, to borrow here the Expressions of the Accused, the *carnal Quietism*, which, under the false pretence of an Union with God, authorizes the Practice of all manner of Vice, incompatible with Sorcery? Such a *Quietist* being abandon'd to all the inordinate Desires of his corrupted Heart, does not he naturally stand in need of the Help of Enchantment to satisfy them, especially when Nature has refused him her Charms, which are a natural Enchantment in those whom she has adorned with her Graces?

Now is the present Case a *Quietism* purely spiritual, or the *gross Quietism*? Does such a metaphysical *Quietism* as the first belong to this Age? Is it the Portion of the sensual and carnal Man? Is Father Girard known to have been swallowed up in a passive Contemplation of God, of having forgot all the Creatures there, of having forgot himself, and of having taught his Penitents this Doctrine? Or is he convicted of having forgot God in an active Contemplation of the Charms of his Devotees, especially *la Cadere*, of having intoxicated himself without Remorse with all the Pleasures of Sensuality, on pretence of a false Union with God, and of having taught them this pernicious Error, which, under false Pretences, dispenses with vocal Prayer, and the Exercise of all Christian Virtues, and canonizes Depravation of Manners? Those Parties of Pleasure which he permitted them to make, their daily Communions, those passionate Letters he wrote to them, those frequent Visits with the Door lock'd, those Embraces

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and Kisses, and Examinations of *la Cadriere's Stigmata* and *Ribs*, whereof he was the continual Admirer and Contemplator, do not all these sufficiently demonstrate the Nature of his *Quietism*, and whether it is incompatible with Enchantment? In fine, they are so far from being incompatible, that he has united them both in his Person, and is equally convicted of the one and the other.

The Defendant says, there are two sorts of *Quietism*, the one purely spiritual, and the other entirely gross. We expected to have seen him define them, and endeavour to persuade us that neither the one or other can be imputed to him. But he informs us, *that he will take care not to explain clearly wherein the one or the other Quietism consists; and that none but a Pen which is used to be defiled with dipping into the most shameful Obscenity, dare enter into a particular Detail of Errors, which ought to be concealed from all the World.*

This Reasoning is far from being judicious, or even sensible. Have we used in our Definition of *Quietism* any Expressions contrary to the Rules of Modesty and Virtue? Or does he mean thereby, that we can't speak of his *Quietism* without sullyng the Imagination with filthy Ideas? Were the Pens of the great Bishop of Meaux, the famous Dupin, and the judicious and delicate *la Bruyere*, with many other learned Men, who have made such fine Descriptions of *Quietism*, used to be defil'd with dipping into the most shameful Obscenity? And were all these great Men who have been the Admiration of France, afraid that, by explaining the Maxims of *Quietism*, the Publick would be tempted to embrace it? None but the Accused, and those that are like him, would be exposed to that Risque. The Rules of Oratory upon which however the Advocates value themselves less than the *Jesuits*, although the latter do not always excel therein, require us to define the Subject on which we are about to treat. And could not we follow this Rule without exposing ourselves to their unjust Censure? After all, did it become Pens infected with Perjury, Simony, Sacrilege, and Incest, to reproach ours with being used to be defiled with dipping into the most shameful Obscenity? We challenge the Accused to cite us any Example of the Custom which he ascribes to us; if we have defiled it in this Cause, he ought to reproach himself with having supply'd the Matter, and
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forced us to it. They who judge rightly of Things, have done us more Justice, and given a contrary Judgment.

After this, the Accused runs into a vain Encomium of his Direction, but calls only to his Vindication the Evidence of his actual stigmatiz'd Penitents, who were the Accomplices of his Debaucheries, as is plainly proved by the Proceedings. But what advantage can he reap from such a suspicious Testimony, which bears the Character of Subornation and Imposture? Since whilst his Penitents had own'd, at a time when their Evidence was not to be suspected, before Persons who were unexceptionable Witnesses, that he bred them up in the Maxims of *Quietism*; that one Look towards God sufficed; that a State of Union with God has no longer need of Oral Prayer, and that when we are united with him, we may satisfy all our Desires without Sin; He has made them depose, that he order'd them continual Prayers; that he order'd them so many for Penance, that whole Days were not sufficient, and they were forced to borrow part of the Night; and that he even gave them the Service of the *Virgin Mary* to say every day, without excusing even *la Guiol* his famous Confidante from the observing this rigid Rule. Is this probable? Whom wou'd he persuade that the Wives and Daughters of Mechanics, who had need of working all the Day, were employ'd only in praying and repeating the Service of the *Virgin Mary*? Is not this all contradicted by the Publick Knowledge? Does not even *la Guiol*'s Letter of *August 30.* prove, that he employ'd her in other Functions? Is it by such Witnesses as these that he pretends to vindicate himself? Is it by Depositions that carry the evident mark of Imposture that he pretends to prove his Innocence? Or rather, is not the Conduct of his stigmatiz'd Penitents sufficient for his Conviction?

He pretends that the Evidence of *M. Giraud*, who deposes several Points of *Quietism* from the Mouth of two of his Penitents, cannot be any proof; both because on their Examination they swore the contrary, and for several other Reasons; see Part I. of his *Memorial*, p. 70, 71.

But all these different Pretences cannot in the least prejudice *M. Giraud*'s Deposition. For, 1. 'Tis true, that in general, when a Witness speaks from the mouth of a third Person, and this third Person has been examin'd, and is a lawful Evidence at the time of the Proceedings, these two

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Depositions ought to agree. But can this Rule be apply'd here, where the Case is of a Witness who speaks of what he heard from these two Penitents of the Accused, at a time when they were not to be suspected, and when they ingenuously told the truth: Insomuch, that if at their giving Evidence they did not vouch the same, 'tis because their Confessor had suborn'd them, to make them say the contrary. For in this case, can the Law, which only seeks the Truth, find it in the Deposition of these two suborn'd Penitents, or in that of *M. Giraud*, who is a Witness of known Probity, and is not capable of saying any thing which is not exactly true?

2. It is false that *M. Giraud* discours'd *F. Girard's* Penitents since he was summon'd as a Witness, but long before this Prosecution, and at a time when he could not foretell it. Accordingly the Accused knows so well that these two Devotees did say to *M. Giraud* what he has deposed from their Mouths, that he only says that it was *by artful Questions, and by a Chain of ambiguous and captious Propositions, that he wrested it from those simple ignorant Souls*. But to destroy this pretence, 'tis sufficient to refer him to the Deposition of this Minister, where he will see that all the Questions he ask'd *la Reboul*, and *la Laugier* were, *Whether it was true that they receiv'd the Communion every day, and nevertheless frequently made Parties of Pleasure, and what Prayers they said?* That the Answer of these two Penitents was, *That they used no Oral Prayers, but contented themselves with keeping in the presence of God; that they receiv'd the Sacrament every day; and that when one is well with God, nothing is to be fear'd, but all things are lawful*. What can be more simple than these Questions and Answers? *Are these Questions a Chain of ambiguous and captious Propositions, upon a Subject infinitely delicate, where Error borders upon Truth? Are these Answers wrested from their Simplicity and Ignorance?* Since both the one and the other are only plain Matters of Fact. And had they any need to study Divinity to know whether they used Oral Prayer, whether they received the Sacrament every day, and whether they often made Parties of Pleasure? As to the Partiality which he imputes to *M. Giraud*, we have shewn the Absurdity thereof in the *Memorial of Objections*.

3. Although his Penitents cannot depose in his favour, and the Ascendant he has over them makes them look'd upon

upon as suspicious, as we have shewn in the aforefaid *Memorial*, it is certain that they may be legal Evidence against him, because then it can only be attributed to the force of Truth, which sometimes gets the better of the Influence of a Confessor, altho' that happens very seldom. Wherefore when they own'd to this Minister, that *F. Girard* excused them from Oral Prayer, &c. when *l'Allemande* confess'd both to *M. Giraud* and *M. Gadelbert*, another Minister of the Cathedral, as they declar'd at their Confronting, that under *F. Girard's* Direction she not only never pray'd, but was likewise unable to pray, which are so many specifick Marks of *Quietism*, what less suspicious or better-instructed Witnesses can one employ against him? Can one judge better of a Director's Morals, than by what he teaches his Penitents, and makes them practise? Does not *l'Allemande*, by her Deposition, confirm what she said to these two Ministers? See the *Compleat Case*, pag. 95, 97.

The Defendant says in his *Memorial*, Part I. p. 72. that he remembers that when *l'Allemande's* Deposition was read to him, on their being confronted, she deposes, *That he had always exhorted her to do her utmost, to overcome the Difficulties she met with in praying*: if it be so, how comes it that he does not cite the Terms of *l'Allemande's* Deposition? But let us then add these Terms. Suppose for a moment that *l'Allemande* has depos'd, that when, under his Direction, she fell into an Inability of praying; he had exhorted her to do her utmost to overcome the Difficulties she met with therein; and that she having answer'd that she could not overcome them, he had added, *That 'twas sufficient to be united to God, and that one Look towards him might put an end to all our Barrenness*: Would not this afford two more Proofs of *Quietism*?

The first is, that if *F. Girard* had exhorted her to try to surmount the Difficulties she met with in praying, she must be, by his own Confession, incapable of Prayer.

The second is, that according to the Principles of *Quietism* laid down by the famous Author of this Heresy, in his Book call'd the *Spiritual Guide*, there are several degrees thro' which such Confessors as are *Quietists* make their Penitents pass, before they make them leave off Oral Prayer, and advise them to the passive Contemplation, which they call the *internal Solitude*. For this reason, *Molina* says, Book II. of this Treatise, where he enumerates

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all the Duties of a *Quietist* Confessor, that he must exhort his Penitents to Prayer, and take care not to plunge them at once in *Recollection*, or the *internal Solitude*. Wherefore, if the Accused did bid *l'Allemande* keep herself in the state of Prayer, and do her utmost to surmount all Difficulties, 'twas because he did not think her sufficiently advanced in *Quietism*, to be advis'd to the state of infused Contemplation; and if, after she assured him that 'twas impossible for her to pray, he told her that 'twas sufficient to keep herself united with God, 'tis because he thought her already arriv'd at the State of Union, and the *Prayer of Rest*.

The Defendant disputes *la Batarelle's* Deposition, on pretence that she had been guilty of Extravagances at *la Cadiere Farm*, &c. See Part I. of his *Memorial*, p. 74. We have shewn in the *Memorial of Objections*, the Weakness of his Exception against *la Batarelle*, and the Falshood of the Pretence on which 'tis founded. There is never a Witness in the Proceedings, unless it is his Confidante *la Guiol*, or some other of his stigmatiz'd Penitents, who can say they have heard *la Batarelle* praying, and chanting the Litanies, Hymns, or Vespers of the Virgin *Mary* with *la Cadiere*, in the Chapel of the third Order, during the time of the Inability of praying, specify'd in the Proceedings. If it is true that he advis'd her to endeavour to pray, when she declared to him her Incapacity of praying verbally, would not that afford two new Proofs of *Quietism*, as has just been shewn?

As for the rest, is not *la Batarelle's* Deposition alone sufficient to convict F. Girard of *Quietism*? see p. 96. of the *Compleat Case*. So true it is that he bred up his Penitents in all these pernicious Principles, with a view of rendring their Hearts more susceptible, and their Conquest more easy.

In vain does F. Girard alledge, that the World is overrun with Devotees, who having over-burthen'd themselves with vocal Prayers, &c. see Part I. of his *Memorial*, p. 80. For this is only quibbling with Words and Phrases, which signifies nothing here, since the present Case is not the easing any Persons of the Burthen of too many Prayers, under which they are ready to sink; but a Cessation, and Dispensation from all Oral Prayer, and even an Inability of praying, on pretence that Prayer is no longer necessary when

when once we are united to God. Wherefore all these Depositions join'd together, leave no room to doubt but the Accused is a most worthy Follower of *Molinos*.

F. *Girard* again runs into an Encomium of his Direction, Part I. of his *Memorial*, pag. 78, 79. and calls to his Vindication his Hearers and Penitents in this City of *Aix*, together with the Reputation he has always enjoy'd here.

The necessity of the Defence of our Cause obliges us to tell him, 1. That his Hearers and Penitents in this City have never been examin'd upon this head, and that all the Secrets of his Direction have not been search'd into here, to know what has pass'd.

2. That his past Reputation can be of no service to him here; both because it cannot destroy the evident Proofs of his Crimes which result from the Proceedings, from his Letters, and his Confessions; and because *Molinos*, the Head of the *Quietists*, whose Footsteps he has so worthily follow'd, enjoy'd a more exalted Reputation, and during a longer time, in the first City of the Christian World, which is the Seat of the Faith, and the Throne of CHRIST's Vicar. He carried it so far, that the Ladies and Princesses of *Rome* would have thought their Alms misemploy'd, if they had not consulted him thereupon, and that *Innocent XI.* had even put him upon the List of Cardinals, at the very time that *Molinos* was plunging himself in all sorts of Filthiness and Abominations with his Penitents. In effect, how many Priests have ascended the fatal Scaffold, who before the discovery of their Crimes pass'd for Patterns of Virtue, and whose Reputation follow'd them almost to the Gallows? Witness *Louis Gaufridy*, the Son of a Shepherd of *Beauveset*, and Minister des *Accoules* at *Marseilles*, who had for a very long time pass'd for an honest Man, but was nevertheless burnt by a Decree of 1611. for Abominations like those of the Accused, and even less. Not to mention many other Priests, wherewith Books are fill'd, who before were the Admiration both of the Publick, and of Men of Virtue, and whose Deaths nevertheless have been very tragical and ignominious.

F. *Girard* affects to say, Part I. p. 79. of his *Memorial*, that *la Cadriere's* Advocate was formerly under his Direction. Wou'd he from thence conclude that he could not afterwards espouse the Cause of *la Cadriere*, or that in so doing, he ought to have done it only with a view of de-

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priving her of a better Advocate, and of shewing his Gratitude to his former Director at the expence of his Client.

'Tis notorious, that when *la Cadriere* apply'd herself to *M. Chaudon* to undertake her Cause, he at first refused her, and only accepted that Office afterwards, because he was forced to it as one of the *Syndics* of the Advocates: And that, before he proceeded at all against the Accused, he caused a Proposal to be made to the *Jesuits* by *M. de Monval*, Counsellor in the Court of Aids, a Magistrate of very distinguish'd Merit and Probity, of the only means there was to extinguish the memory of this shameful Affair: But they were so inconsiderate as to refuse it, and to answer, that it was less *F. Girard's* Affair than the Society's, and that they wou'd have a Decree. This Answer, which was an evident Proof that they had resolv'd to oppress the Innocent, and make the Guilty triumph, made him reply, that, as *Syndic*, he took upon himself the Defence of that unfortunate oppress'd young Woman, and that he would defend her Innocence at the hazard of his Life, if it were necessary, and would to that end make use of the whole Force and Liberty of his Function. Thus did he undertake *la Cadriere's* Defence, and this did he do for his former Director. Let us now see whether there is any Incompatibility between the Quality of former Penitent to *F. Girard*, and that of *la Cadriere's* Advocate; and whether having espoused *la Cadriere's* Cause, he ought to have betray'd the Defence of his Client, to shew his Gratitude to the Accused.

We must make a material Difference between the Confessor and the Penitent. The Confessor cannot become the Advocate of his Penitent's Adversary, especially for Crimes which the latter has confess'd to him. But nothing hinders the Penitent from being Advocate to the Person who is Adversary to his former Director. The reason of this Difference is very evident; the Confessor is the Depositary of his Penitent's Secrets, which he cannot reveal without his express Consent; whereas the Penitent is not intrusted with the Secrets of his Director. Therefore *M. Chaudon's* having been formerly Penitent to the Accused, is not inconsistent with his being *la Cadriere's* Advocate; especially if 'tis consider'd that the present case is concerning Crimes committed by *F. Girard* at *Toulon*, and that at a time when he was no longer his Director.

If the Accused thinks that M. Chaudon, being forced, as *Syndic*, to undertake *la Cadriere's* Cause, ought to have betray'd his Client's Defence, in favour of his former Director, he little knows the Integrity, Honesty, and Resolution of the Function of an Advocate. What more could he do for his former Director than he did before he undertook this Cause? But when once he was forced to undertake it by the unjust Refusal which the latter, and his Society, made of such an advantageous Offer, ought he not to employ the whole Power of his Office for the Defence of his Client, and for such a favourable Cause? And would not he have render'd himself unworthy, we don't say of the Office of *Syndic*, which he has the Honour to bear, but even of that of Advocate, if he had done any thing less for the Support of his Client's Cause? All *Toulon* know, and declare aloud, that her *Memorial* contains but the least part of the Facts, whereof he has been a Witness.

The Accused pretends, Part I. pag. 76. of his *Memorial*, that these Words *Forget yourself, and be passive*, in his Letter of July 22. contain nothing that has any relation to *Quietism*, both because these Words signify only the Self-denial recommended by the Gospel, and by the *Imitation of Jesus Christ*, Book III. ch. 37. and because he meant thereby, *leave God to operate*; or, in short, because the rest of the Letter, whereof he has made a vain Ostentation, does not speak a Language suitable to a *Quietist*, whose Repose nothing can disturb; in a word, that it would teach *Quietism* on one hand, and destroy it on the other.

But all these Arguments cannot erase the Proofs of *Quietism* contained in this Letter. 1. 'Tis a sacrilegious Abuse of the Gospel, and of the *Imitation of Jesus Christ*, to offer to compare the Self-Denial which they recommend to the Expressions *Forget yourself, and be passive*, contain'd in this Letter. Neither the Gospel, nor the *Imitation of Jesus Christ*, propose this Principle, *Forget yourself, and be passive*, to Women and Maids. Could this Evangelical Self-Denial have found place in a Letter full of Gallantry and flaming with Love, like that in question?

2. The Addition which the Accused would make, by saying, *be passive to God*, is a fresh Proof which he gives of the Venom of this Letter: Why did he not add, *forget yourself,*

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yourself, and be passive unto God? And even then we might have told him, that this Expression had not taken away all the Traces of *Quietism*; since 'tis acting like a *Quietist*, to forget one's self absolutely, and leave God to operate solely, without joining thereto the Co-operation of the Creature. Why, when he added the Words *to God*, which are not in the Letter, did he omit this; *these two Words include the most sublime Disposition*; which is the Elogy of *Quietism*? But why does he offer to prophane the Name of God in a Letter of Gallantry, full of the Sentiments of the Confessor for his Penitent, his Idol of Flesh and Blood? Neither the Letter of *July 25*, dictated by *la Cadiere*, and written by her Brothers, which the Accused will have to be an Answer to his, nor that before his of the 22d, contain any thing which can give a good Meaning to these Words of his Letter. And what prevents his Adversary's giving a good Interpretation to these Words, *forget yourself, and be passive*, is, that what goes immediately before, and what follows in the same Letter, breaths nothing but passionate Love.

3. Very much in vain does he endeavour to excuse these Expressions by this, *God be praised, I thank the Lord*, and others of the like Nature, and attempt to persuade us that these Words don't agree with a *Quietist* who is absorbed in a passive Contemplation, and insensible to every thing. For, as we have already observed, the Case in question is not a *Quietism* purely spiritual, but a carnal *Quietism*, a *Quietism*, which, under the deceitful Appearance of a rigid Devotion, and Terms consecrated to Piety, favours and authorizes Debauchery, Licentiousness, and the greatest Crimes. 'Tis in this Sense that a Modern calls a *Quietist*, *a Man that is mad, a Bigot, and a Libertine*. Thus do not these Words of this Letter, *forget yourself, and be passive*, *these two Words include the most sublime Disposition*, contain the Essence and Elogy of *Quietism*?

Most of the other Letters of the Accused, that are produced in the Proceedings, are infected with the Venom of *Quietism*, though he has composed them a-new, as may be proved by reading them, and especially his Letter of *June 29. 1730*. See Part 2. of his *Memorial*, pag. 49. lin. 4. to lin. 9. and his Letter of *July 4.* pag. 51. lin. 28. to lin. 31. All these Expressions, which are the least that were originally in his Letters, before they were recompos'd,
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exclude the Co-operation of the Creature. And they are so much the more surprizing in a *Jesuit*, inasmuch as the Morals of the Society will have the Operation of the Creature to be predominant, and make even that of God subservient to it.

After this, let the Accused reproach us as much as he pleases with understanding nothing of these Matters; we should be sorry to understand and practise them so much as he: We are not so rash to dispute with him the Glory of excelling in the Theory and Practice of *Quietism*, 'tis sufficient for us to know enough of it to convict him of being a *Quietist*; and to this end we need only compare the Facts resulting from the Proceedings, and from his own Letters, with the Proposition of *Molinos* condemned by the famous Bull of *Innocent XI.* in 1687. cited by *Dupin*, Tome 3. of the 17th Century of the *Ecclesiastical History*, the last Edition, pag. 626. and 'twill be found that these Letters, and this Disposition, are an Extract of these condemn'd Propositions. This is the only Authority which we oppose against him; it is doubtless very venerable, since it proceeds from the Father of Believers, and the Vicar of *Jesus Christ*, whose Decisions the Accused says he respects so much, although it is sufficiently notorious that the Bulls which have condemned the different Errors of the *Jesuits*, have not met with much Submission from them. All the Pretences therefore to which the Accused has recourse, to persuade us that he is not convicted of *Quietism*, are frivolous. Let us see whether he will be more fortunate in those which he alledges to elude the other Heads of his Accusation.

Of the Spiritual Incest. The Accused spends himself here in wretched Reflections. 1. He says, that the *Spiritual Incest* is so inseparably link'd with the *Sorcery* or *Enchantment*, that if he overthrows the one, the other cannot subsist, and that he has shown that there is no *Sorcery* in the present Case. *Cum multis aliis*, for which, see Part 1. of his *Memorial*, from pag. 85. to pag. 91.

But nothing can be more vain than all these Observations, their whole Force consisting only in an artful and harmonious Ranging of the Words, which can in no wise prejudice the unsurmountable Proofs which we bring of this *Spiritual Incest*.

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The first of these Observations is useless, both because the Existence of *Sorcery* is undeniably settled in Law, and in Fact, and is even proved by the Accused's Confession. In effect, do not we read in our Books, and especially in Ecclesiastical History, of a great number of Priests condemn'd to die, for having seduced their Penitents by *Sorcery*? And did not *Louis Gaufridy* own in his last Answers of April 28. 1611. taken in full Parliament, which he sealed with his Blood, that he had inspired *Magdalen de Palud*, and others of his Penitents, with Love, by breathing upon them? And because without any *Sorcery*, and by the virtue alone of some *Simples*, which are within the compass of *Physick*, the Accused might have obtained his ends in the Enjoyment of his Penitent. In short, to hear the Accused talk, would not one say, that never any Confessor debauch'd his Penitent without *Sorcery*? And is not the proving this *spiritual Incest* sufficient to demand its Punishment?

The second Observation is nothing but Sophistry; for, on one hand, he began to enjoy her immediately after her being bereft of her Senses in her Extasies, or Fits of Possession; and to prove that she had these Fits, and that they gave him an opportunity to satisfy his Passion, we need only refer to his Answers, pag. 44. from lin. 8. to lin. 23. Here then is a Confession of his having been several times shut up alone with his Penitent in her Chamber, when she had lost the Use of her Senses, so that he had then an opportunity of abusing her. Can we question his having done it, if we agree that he was passionately in love with her, and that he could have no other reason to be shut up with her in her Chamber, and exclude her Mother, Brothers, and the Maid, who must have been more helpful to her than he? But how could she know that he had debauch'd her at those times when she was void of Sense? Undoubtedly she might know it on one hand, by the immodest Postures wherein she found herself on coming out of these Fits and Extasies, as also by all the Signs which she felt of a violated Virgin, which Modesty does not allow us to mention here, and which are particulariz'd in her Declaration. And, on the other hand, was she not likewise sensible thereof by all the criminal Liberties which he took with her at times when she had her Senses?

But

But why did not she immediately leave this Director? There are several good reasons for it. The first is, that her Simplicity was such, by reason of her retired way of living, that she was more innocent at eighteen, than other Girls are at seven, as is publicly known. The second is, that he had made her believe not only that there was no Sin therein, but also that it was the Effect of God's Grace, and the divine Will.

In order to persuade her to this, he had recourse, on one hand, to the pernicious Maxims of carnal *Quietism*, broach'd by *Quietist* Confessors, to no other end, as may be seen by all the different Passages quoted from their Books; and, on the other hand, to the extraordinary things which had happened to her, which he persuaded her were Prodiges of Grace, though they were only the Effects of Possession, making her receive the Communion every Day, and saying to her; *Child, how can you doubt that it is God's Will that we should live together in this State of Conjugal Union, since he approves it by so many Miracles; and you saw in one of your Visions last Lent, that your Name and mine were jointly written in the Book of Life?* He had so firmly persuaded her, that she ought to look upon these Transactions, as *Caresses of the divine Love*, whereof he always spoke to her in such a passionate manner in his Letters, that in the Answers which the Chancellor got from her by surprize November 18. 1730. she says, *That every time Father Girard touch'd her, especially her Bosom, she received Graces and Favours, accompanied by Sentiments which seem'd to her entirely divine.* Behold by what Abominations he had corrupted and infatuated the Understanding of this unfortunate Penitent, and had persuaded her, that all the filthy Obscenities he committed upon her were Operations of the divine Love. Has the Law Pains severe enough to punish such Prophanations and Abominations?

The third Observation of the Accus'd is misplaced here, and relates only to the *Abortion*, to which we refer it, and where we shall show the Equivocation it contains.

The fourth is a very lame Dilemma; for does not, as we have already observed in the *Quietism*, a Hypocrite enjoy his Reputation untainted till his Hypocrisy and Debauchery are discover'd?

The last Observation of the Defendant's has no solid Foundation; for, is it not seen, 1. That when he threw this

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this Penitent, with whom he was so much in love, into a State of Possession, 'twas only to procure himself Opportunities of abusing her, whilst she was in an Extasy or Fit, as he did; and likewise to make what was only the Effect of Possession, pass for Miracles, in order to acquire the Glory of making Saints, to destroy the Suspicions which his Proceedings naturally rais'd in his Penitent, and to enjoy a Mistress, under the vain-glorious Appearance of Holiness and Virtue.

2. He did not look upon these *Stigmata* as such loathsome Sores, capable of extinguishing the most wanton Flames; he who contemplated and kiss'd them with the utmost Sensuality, and measured so often the Distance between that in her Left-side, and her Breast, whereof he gives so just a Description in his Answers.

Lastly, he says, that if he had been in love with his Penitent, he would not have placed her in the Convent at *Ollioules*; but this proves the very contrary; for is not this the Conduct of a Man who suspects his Mistress to be in a Perplexity? And is it not proved in the Proceedings of *Louis Gaufridy*, that he enticed *Magdalen de Palud*, his Penitent and Mistress, from her Father's House at *Marseilles*, and placed her in the Convent of *St. Clare* at *Aix*, where he went to visit her? The Example of *Louis Gaufridy* may serve very well here to justify the same Behaviour in the Accused, who has imitated him so well in every thing.

After the vain Observations which we have just overthrown, the Accused endeavours to weaken the Proofs we bring to convict him of his Incest; and with this View he affects to range them in a different Order, thinking probably that he may thereby cast a Veil over Crimes which is so much his Interest to conceal: But as we are not obliged to conform ourselves to his irregular Notions, we will here follow the same Order which we observed in the *Compleat Case*.

The first Proof of the spiritual Incest is founded upon the Defendant's continual frequenting *la Cadere*, which began immediately after the first Year of his Direction, and lasted 8 Months, till the Expiration thereof. At the beginning of this Intercourse, he obliged *la Cadere* to visit him every day till the first of her being possess'd. From that time, he went almost every day to see her in her Chamber, where

where he spent every Afternoon with her alone, till he sent her to the Convent of *St. Clare* at *Ollionles*. And from her entring that Convent, to her coming out, he visited her twice or thrice a Week, and pass'd whole Days with her, either in the Parlour, or at the Grate of the Choir, although the Canons and Rules, even of the *Jesuits*, forbid such an Intercourse most severely. Can this be ascrib'd only to the Charity of Direction? And is it not visibly the Effect of the impure Flame wherewith he burnt for his Penitent? See Part 1. of his *Memorial*, p. 91, 92, 93. what he says to elude the Force of this Proof.

None but a guilty *Jesuit* would take the Liberty to quarrel with his Adversary's Advocate, and inveigh violently against him, so far as to say, that Prejudice had erased all Notions of Justice and Charity from his Mind. As if the Proof of his Crimes, founded upon his own Letters and Confession, could pass for the Effect of Prejudice against him; and *la Cadiere's* Advocate was not fully convinced thereof in common with the Publick, and all those who will not renounce the Use of their Reason. But such a rash Behaviour may pass for a *Jesuitical* Privilege; at least the Person who subscribes his Name to his *Memorial*, and thereby renders himself responsible for all it contains, ought to have blotted out all that is contrary to the Rules of the Bar, before he signed it. But let us return to the Objection of the Accused, and show how trifling it is.

Does not the Defendant, who promised at the beginning of his *Memorial* to observe the Rules of Charity inviolably, and who claims them so earnestly in his own behalf, trespass against them himself, when he condemns the honourable Visits of Men conversant in the World, to the Effects of an unlawful Passion? Far from complaining of *la Cadiere's* Advocate, for his comparing the Intercourse of a Man of the World with that of a Director, and calling it odious, and far from pretending that the Visit of a Man of the World can only be made with an evil Design, and that those of a Confessor are pure and free from all Suspicion: may not we tell him, on the contrary, that the Assiduities of a young Man with a single Woman may be for honourable Courtship, and their End Marriage; whereas the continual Assiduities of a Director, which can neither be ascrib'd to Zeal, or the Charity of Direction, can only have some sinister Motive? In effect, what

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can be the View of a Director, who is continually with a young Penitent? Accordingly the Laws and Canons, and even the Rules of the *Jesuits*, have been sensible of this Difference. Why does no Law nor Canon prohibit Men of the World's frequenting the female Sex? Why do the Laws and Canons prohibit it so severely in Persons devoted to the Church? Why have the Rules of the *Jesuits* prohibited it so rigorously? And why did he make no scruple of violating them?

2. What a Comparison does the Accused make here between the two or three Visits which he made to *la Cadere's* Advocate's first Wife, at the extremity of her last Illness, together with another *Jesuit*, in a Chamber where the Door was always open, and where there was other Company, and the daily Visits which he made without any other Company but himself to the Plaintiff, who had only some transient Fits, and those not frequently, of which he was the Author, from which she recover'd in half an Hour or an Hour, and during which he lock'd himself up alone with her in her Chamber?

3. There is no reason to fear that Women would want spiritual Assistance, if the Visits he made to *la Cadere* should be condemned; unless all Directors, following the Defendant's Example, should resolve not to visit any Women, but on condition of being shut up alone with them; and as this is not to be fear'd, much less is it to be fear'd that they would want Confessors. But after all, Directors need only follow the Rules prescrib'd them by the Canons, and the *Jesuits* those enjoin'd them by their Institute, which is to carry a Companion with them, and never to be lock'd up with Women; it would be of very fatal Consequence to authorize such Abuses.

4. F. Girard protests, and says, he does not doubt but it appears from the Proceedings, that he never saw his Penitent but at her Mother's, and that, during the first twenty Months that he confess'd her, he never set his Foot within her Doors. To prove that he does not say the Truth, 'tis sufficient to cite here his Answer to the 50th Interrogatory. *Being interrogated*, Whether *la Cadere* visited him at the *Jesuits* College? *He answer'd*, That he had seen her but three or four times at the Gate, and that for a very short time. He agrees then at least thereby that she had been there three or four times, which is sufficient to show

that he speaks here contrary to Truth, when he affirms that she never had been to see him; and far from the Proceedure's proving that she had not been there, it proves that she went thither daily from *April 1729*, to the end of *November*, when she began to be possess'd. He likewise says, that from the time of her possession, when he went so frequently to visit her, he always carried with him either another *Jesuit*, or the *Abbe Cadere*. But is not this contradicted by the Proceedings, and by his Answer to the 83d Interrogatory, where he owns that he went alone, without another *Jesuit*, to *la Cadere's* Chamber, and lock'd himself therein? And if sometimes he affected to have the *Abbe Cadere* call him, and accompany him, 'twas only to the Street-door; after which he sent him back to his Studies, and shut himself up alone with his Penitent.

Lastly, the Excuses he makes for his Visits to her at the Convent are very frivolous. The part she acted there was only what he made her act by possession; the cause whereof he knew very well, as he allows, and is proved by his Letters. In effect, he never was there at any of these Fits; neither were the pretended Prodigies that happen'd to her a more plausible pretence, since he knew that it all proceeded only from Possession; and besides she gave him an account thereof in her Letters, wherefore he had no need of taking journeys thither to be inform'd of them; neither needed he have gone thither to force her to turn *Nun* against her will, as is proved by his Letters; for far from being a commendable Act of Direction, it was a very condemnable Abuse; and 'tis plainly seen that this proceeded from no other Motive, but the fear that this Mystery of Iniquity wou'd one day be revealed if she left the Monastery, or at least that she wou'd leave his Direction. Neither was it to confess her, that he took these frequent Trips; for besides that she might have made use of the Confessor of the Convent, it is so far from true, that he went thither twice or thrice a week to confess her, that by his Answer to the 149th Interrogatory, he agrees that he left off confessing her from the 12th of *August 1730*, altho' he continued to visit her till the 16th of *September* following. All the Pretences therefore which he alleges for his Journeys are false; and it is but too evident that it was not the Charity of Direction which made him go thither, but the Love he burnt with for his Penitent;

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for this he pass'd whole Days with her, either at the Par-
lour, or the Grate of the Choir, where he lock'd himself
in alone with her, as we have proved in the *Compleat Case*
by several Witnesses, and even by his own Confession.

*The second Proof is taken from his continual Correspondence
by Letter.* When F. Girard had plac'd his Penitent in the
Convent of *St. Clare* at *Ollionles*, not content with going
to see her twice or thrice a week, and passing several
Hours, and even whole Days with her alone in the Par-
lour, and at the Grate of the Choir, as he agrees by his
Answer to the 125th Interrogatory; he likewise wrote
her Letters every day, as is prov'd by that of *July 22, 1730*,
wherein he says, *This, my dear Child, is the third Letter
in three Days.* And adds at the end, *This Letter tells you,
that you are always in arrears, and are in danger of never
being out of debt unless you write twice a day.*

The Accused in pag. 15. of his Discourse, prefix'd to
the Collection of Letters, where nothing is wanting but
Truth, which is the Defect that runs through all his An-
swers in general, says, that there were but nine or ten
more, besides the 16 Letters that he has produced of those
he had written to *la Cadiere*, and that he has them not,
and she did not send them back; wherefore he challenges
her to produce them, especially those of the 20th and 21st
of *July*, and affirms that she only conceals them in order to put
an ill Construction on that of the 22d; that is to say, he
asserts that he wrote but 26 Letters to *la Cadiere*, and she
has kept nine or ten.

But these are two evident Impostures, which must only
incense the Judges, and the Publick against him. In the
first place, how dares he say, that during the three Months
and a half that *la Cadiere* staid in the Convent at *Ollionles*,
he wrote but twenty-six Letters, when he allows by his
Letter of *July 22*, that he sent her one every Day, and
that his Penitent could not overtake him, unless she
wrote twice a day.

2. He complains in most of his Letters, that she did not
write to him often enough; and we see in *la Cadiere's*
Letter of *July 25*, which is in Answer to his of the 22d,
that she excuses herself, by reason that her continual Suf-
ferings (which were her Fits of Possession, whereof she
tells him he is the Author) would not permit her to an-
swer

swer him exactly, and owns she was very much in Arrears. See Part II. of his Memorial, p. 67. which proves very plainly that Father Girard had written more Letters to *la Cadere*, than she had sent him.

Nevertheless the Accused, in his general Reflections at the Head of the Manuscript of Letters, which he at first dispersed amongst his Friends, and which now is in the hands of every body, confessed, that besides those of *la Cadere's* Letters which he had produced, he had still several more, but that he could not show them, because they had some relation to her Confessions; these are the Terms of this Manuscript. *Although Father Girard has other Letters from la Cadere, which being produced, might prove his Innocence yet more clearly; nevertheless, as he was her Confessor, and these Letters relate in some measure to her Confessions, he would not produce them.* And as by the *Compleat Case* we have proved, that *la Cadere's* Letters did not relate in the least to her Confessions, and we have challenged him to produce those which he own'd he still had, he now has the base Dishonesty to deny that he has any more than he has produced. Nevertheless his Manuscript of Letters is still in the hands of the Publick, and is a Witness which loudly vouches the contrary, and which publishes that he still has in his possession a great number of *la Cadere's* Letters, besides those he has shown, and it is very certain that she had written above 60, although she was always very much in his Debt. He must therefore have written to *la Cadere* several Letters more than the 26 which he owns; but what less suspicious, or more incontestable Proof can we have that he wrote daily to his Penitent, than his Letter of July 22.

Now we ask the Accused, what Motive one can ascribe for a Director's frequenting so assiduously his young and handsome Penitents, and writing to them every day, especially a Director who is a *Jesuit*, and whom his *Institutes* enjoin so severely not to frequent Women, or write to them; *mulieres invisere aut ad eas scribere nostros non sinat*. Is that the Behaviour of a Confessor or a Loyer? Is it for nothing that a *Jesuit* doubly infringes his *Institutes*, which are the only Laws he respects?

As for the last, the Accused must have renounced all shame, to dare to say at present, that the other Letters which

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he had written, besides the 16 which he has produced, amongst which are those of the 20th and 21st of *July*, which are so clearly proved to have been written by these Words, *This is the third Letter in three Days*, were detain'd by *la Cadiere*, when she delivered the others to *la Gravier* in *August* 1730. and to dare challenge her to bring them out, when he knows very well that she delivered them all in general to *la Gravier*, except that of *July* 22, which by a sort of Miracle was not in the Box with all the rest. Now to show that *la Cadiere* has not detained the other Letters written to her by *F. Girard*, and which he refuses to bring forth, it will be sufficient to make this Dilemma. Either these Letters were like that of *July* 22, or like those which he has recomposed. If they were like those which he has recomposed, why should she have kept them, since he alledges no other reason for this pretended Detention, but her designing to make use of them against him? If they were like that of the 22d of *July*, especially those of the 20th and 21st, as that of the 22d leaves no room to doubt, would not *la Cadiere* have brought them forth, if she had had them, since they would have been so much to her advantage?

In short, what puts it out of question, that *la Cadiere* delivered all the Letters in general to *la Gravier* which she had from *F. Girard*, excepting that of *July* 22, which was not in her Box, is, that he agrees that she had the Honesty and Simplicity to deliver to *la Gravier* all the Papers in general that happened to be in the Box, even to the Minutes of her own Letters. The Reason why he does not produce them is, because they are as venomous, or even more, than that of *July* 22. But, some will say, could not he have recomposed them, as well as those which he has brought forth? That is true, but as for those, he had recomposed them some time ago, and did not then compose the others anew, because he did not think that we should demand them to be produced, as we did in the *Compleat Case*; and afterwards he was afraid that their being new transcribed would be proved by the Freshness of the Character: Wherefore he thought that his best way was to affirm contrary to Truth, and all Probability, that she had not returned them. What does a Lye cost those, who have sworn not to speak the Truth?

The third Proof is taken from the Nature of F. Girard's Letters. We have shown in the *Compleat Case*, that those of F. Girard's Letters which he has produced, have been compos'd a-new, but that we ought to judge of the Nature of those by that of *July 22*, which is full of passionate and tender Expressions; and that the Letter which he made *la Guiol* write to *la Cadiere*, *August 30. 1720.* proves his Intelligence with his Penitent, and that *la Guiol* was their Confidante.

The Accus'd thinks proper to observe a profound Silence as to his Letter of *July 22*, the most critical Parts whereof he dares not attempt to explain. He has been oblig'd to alter almost all the Notes which he had made upon this Letter, in his Manuscript of the said Letters, leaving only three or four which are insipid and ridiculous, because we have proved in our *Compleat Case*, that the others which he had subjoin'd, added still more to his Conviction, and without knowing what to answer to our Proofs of the recompos'd his Letters, he contents himself with saying, that *the bare Perusal of them will undeceive Mankind*, &c. See Part I. of his *Memorial*, page 118. He adds, in the Discourse prefix'd to the Letters, that to judge of their Innocence, 'tis sufficient to compare them with *la Cadiere's*, and that her Letter of *July 25*, which is in Answer to his of the 22d, is enough to show there is no Venom therein; with several other Excuses, to prove they were not recompos'd, for which see Part II. of his *Memorial*, pag. 12, 13.

But, how weak are all his Endeavours! For, 1. 'Tis certain we cannot judge of the Malignity of the Accus'd's Letters, by those of *la Cadiere*, for this evident reason: If she had written her Letters herself, and had disclosed her Heart therein without Constraint, and in Secrecy, in that case we might have judg'd of F. Girard's Letters by hers. But when 'tis proved and agreed, that she only dictated her Letters to her Brothers, that the *Dominican* first wrote them from her Mouth, and that the *Abbé* transcrib'd them, it must be own'd that she was oblig'd to purify her Expressions and Sentiments extremely, and that her Brothers would not have been capable of letting Expressions that were more significant pass. As it is, some of them are very expressive, because that her Brothers, not being

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being able to suspect any criminal Correspondence between the Director and the Penitent, whom they, as well as the Publick, then look'd upon as Saints, thought these Expositions innocent at that time, though they now appear to be full of Malignity, after the Discovery of this Mystery of Iniquity, because she conceal'd it from them with the utmost Care; and he had forbid her mentioning it, even to the Confessor of the Nunnery, in case she should confess to him.

For this reason he sent her a Form of Confession, with an order not to say any thing more to another Director, as is proved by the Proceedings. What leaves no room to doubt of this Truth, is, that although his Letter of July 22, is full of the most passionate Sentiments, and he dares not attempt to excuse the most obnoxious Places by any Comment whatsoever; yet *la Cadiere's* Letter of July 25, which is in Answer to it, contains nothing but what is very moderate and free from Suspicion, except these Lines. *I expect you impatiently, to satisfy the Longing you have to see me. Be in no concern for my Blessings, they are entirely devoted to you; come as soon as possible, and satisfy your little Curiosity; but upon condition, that my Submission shall make Compensation, once for all, for your trouble, and that you shall not reckon any more so exactly with me for the future. Perhaps my Obedience will give you occasion to retract your little Reproaches on that Head.* These Terms seem'd then innocent to her Brothers, so much were they blinded with the Opinion of the pretended Sanctity of the Accused, which they had entertained in common with the Publick; nor would their Malignity have been discovered even now, but by all the other Proofs which publish this criminal Correspondence. Hence it follows, that the Accused cannot say, on one hand, that if there had been any harm in his Letters, *la Cadiere's* Brothers must have been his Accomplices; nor, on the other hand, that we may judge of his Letters by those of *la Cadiere*, and that if we don't find glaring Proofs in the latter of this incestuous Flame, we ought not to suppose it in those of *F. Girard*, since we have just proved, after an undeniable manner, how different *la Cadiere's* Answers were from the Letters which he wrote, and that the Letter of July 25, is an unanswerable Proof thereof.

As to the Pretences to which he has recourse to prove, that he had not recomposed his Letters, they could not be more wretched. 1. *If I had composed my Letters a-new,* says he, *there would be nothing therein that would smell either of Quietism, or Love.* But, besides that, it is very difficult for a *Quietist*, and a Lover, to speak a Language that has no Marks either of the one or the other; this recomposing was only with design to cut off the most crying and criminal Expressions, which no Comment could excuse, as those in his Letter of *July 22.* And in order to render this Recomposing less obvious, it was necessary to let some of these less obnoxious Expressions subsist, whose Meaning might be excused by annexing them to Terms consecrated to Piety, and pretending to address them to God, whereas in the Originals they were address'd to his carnal Idol. This is the reason why he has let subsist, or substituted, in his recomposed Letters, the Words, *my dear Child, my little Girl, my Angel,* and others.

2. *The same Expressions,* says he, *are to be found in my other Letters, as I used in that of July 22; wherefore this ought to be explained by the others, and it ought to prove that they have no ill Meaning.* The Stratagem, no doubt, is very gross. He thought that by using in his new-vamp'd Letters some Expressions like those in his Letter of *July 22,* he might attain his ends in persuading the World that this Letter can have no ill Meaning: What Blindness! But are not these Expressions which he has affected to insert in his new-vamp'd Letters, annexed to some others which give them a different Meaning and Application? For instance, when in his other Letters he inserts these Words, *forget yourself, and be passive,* he joins them always to other Words which correct their ill Meaning. He says; *forget yourself, and be passive to God, or to the Spirit of God,* or something else of the same Nature; whereas the Expressions used in the Letter of *July 22* are such, that they cannot be interpreted in a good Sense. As for the rest, he would be strangely puzzled to prove that *St. Francis de Sales,* or any other Saint, ever wrote such Letters as that of *July 22,* to their Penitents; that they kiss'd them, gave them the Discipline, or lock'd themselves up with them alone in their Chambers; that they

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they handled their Sides, felt their Breasts, kiss'd their *Stigmata*, especially that under the Heart, and contemplated their naked Bodies: Had they behaved themselves after this manner, they would not at present be expos'd upon Altars to the Veneration of Believers, neither would *Rome* have consented to their Canonization. This sort of Sanctity can agree with none but the Priests of *Cytherea*, so well known to the *Jesuits*, of whom they speak in their filthy obscene Songs, dropt by them on the *Place des Precheurs* the 6th Instant. Lastly, 'tis certain, that *la Cadriere* had not acknowledged that the Letters produced by F. Girard were genuine, as 'tis proved by her mutual Confrontation with her Brothers.

Thus have we entirely refuted all the Reasons which the Accused has alledged to persuade the Publick, that his Letters have not been recompos'd: Let us now see what Proofs we have of the contrary.

The first is, that if the Letters which he intended to write to *la Cadriere*, had not been designed to contain any harm, he would not have stipulated with the *Abbeſs*, on sending his Penitent to *Ollioules*, that neither his own Letters, nor his Penitent's, should be perus'd by her.

In vain does he alledge, that 'tis customary for the Letters of Confessors to their Penitents, and those of Penitents to their Confessors to be excus'd from this Formality; and that if he did take this Precaution, it was only to conceal from the *Abbeſs* the Miracles which God wrought upon *la Cadriere*. 1. This pretended Custom, (the Abuse of which may be seen by this Example) is not true, and nothing can prove it more plainly than the particular Precaution taken by the Accused. For, if Custom had dispens'd with his Letters, and his Penitent's, passing through the hands of the *Abbeſs*, he had had no need to have stipulated such an Exemption on his Devotee's entering this Convent; and had it been so, would not this particular Precaution, which that Custom would have rendered needless, prove yet more of what Importance he thought it, that the *Abbeſs* should not read his Letters? And indeed, would he have been willing that she should have read that of *July 22*?

In the second place, 'tis evidently substituting a Lye for Truth, to say, that when he used this Precaution, it

was to conceal his Penitent's Miracles. For, 1. Have not we proved, that instead of concealing them, he publish'd them himself, and represented as Prodigies of Grace, what he knew to be only the Effects of the Possession, into which he had thrown her? 2. Is it not seen, that all these Letters treated of quite other things than his Penitent's Miracles? 3. How cou'd he pretend to make a Mystery to the *Abbeſs*, of what extraordinary things happen'd to *la Cadere*, when she, with all her Society, were the first Eye-witnesses thereof, and the Mistress of the Novices kept a *Memorial* of them by Father *Girard's* Order? Wherefore the Precaution which he took to conceal his own, and his Penitent's Letters, from the *Abbeſs*, could have no other Motive but their being full of Love and Tenderneſs; which is one Proof that those which he has produced are composed a-new.

The second Proof is, the Care he took to get all his Letters back into his own Hands, when he knew that the Bishop resolv'd to provide *la Cadere* another Confessor; for if the Letters had been such as those which he has produced, and which he says are Proofs of the Purity of his Morals, his Intentions, and his Holiness, (for thus does he foolishly extol himself) would he have demanded them again with so much Earnestness? Would he have sent *la Gravier* one of his stigmatiz'd Penitents and Favourites, to *Ollioules* for that purpose?

His Pretence for taking this Step, is indeed very singular. He founds it upon his Letter of *August 22. 1730*, which he has evidently new vamp'd, and it consists in this. He says, that a certain Person having told him the Contents of the *Lent-Journal*, he imagining thereupon, that there was another Copy besides that which she had delivered to him, order'd her to send him Word, whether she had given this Copy to any one, or whether it had been taken out of her Box; and that in this last Case she should return him all her Papers by the Bearer, and complain thereof to the *Abbeſs*; but that if she herself had communicated this Journal to any one, she need not do either the one or the other: That is to say, that if *la Cadere* had communicated this Journal through Vanity and Deceit, he would not require his Letters again, but leave them in her hands; but if, on the contrary, it had been

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taken surreptitiously from her, he would have his Letters, &c. back, and she must send them all in a Packet.

Is not the Ridiculousness of this Pretence visible at first sight? What! If a meer Chance, without any fault in *la Cadiere*, had been the occasion of this Journal's becoming publick, as, for instance, if through Carelessness she had left her Chamber, or her Box open; then he is not content with ordering her to be more circumspect for the future, to avoid the like misfortune a second time, but irrevocably loses all Confidence in her, and insists on her sending back all his Letters and Papers. But if, on the contrary, she through Affectation and Deceit had shown this Journal, contrary to his Orders, that does not in the least diminish his Confidence in her; he does not fear her showing his Letters; as she had done her Journal, but, by an Increase of Confidence, is willing that his Letters should still remain in the hands of his Penitent, whom he then looks upon to be deceitful. What a tacking of Ideas is here, to use that Expression? Is not this Pretence shocking to common Sense? And can this have been the Motive of his taking this Step? Yet more, on the foot of this Letter, *la Cadiere* ought not to have returned him his Papers, &c. since, according to this Letter, he did not desire them to be returned, but in case the *Lent-Journal* had been stolen from her. Now, it had not been stolen from her, because she had given it to her Brother the *Dominican*; and if the Bishop, who is the Person meant by Father Girard in this Letter, did see it, 'twas because being informed thereof by the *Abbé Camerle*; his Secretary, who was in company with the *Dominican*, he forced the latter to show it him. *La Cadiere* therefore needed not have sent him back his Letters, because, as he pretends, he did not demand them in this case.

But 'tis not in this new-vamp'd Letter that we must seek for the Motive of Father Girard's taking this Step; 'tis in *la Guiol's* Letter of the 30th of the same Month; and it was from the same Motive that that exquisite Anguish proceeded, which is so pathetically described in this last Letter. 'Twas the heart-breaking Fear of losing this dear Penitent, whom the Bishop then resolved to put into other Hands; and the dread that if his Letters remain'd in her power, after she was from under his Direction, they might

might one day come to light, and convict him of this Mystery of Iniquity which he had so much Interest to conceal. This is the true and only Reason which made him send for his Letters with so much Earnestness about the End of *August* 1730, and is a plain Proof that they were of the same Nature with that of *July* 22, and that he has composed those a-new which he now produces.

The third Proof is founded upon this; that 'tis justify'd by the Proceedings that Father *Girard* wrote two sorts of Letters to *la Cadiere*; that he wrote some to her full of Morality, to pass Muster, which he sign'd, and affected to make pass through the hands of the *Abbeys*; and others which were full of Love and Tendernefs, which he did not sign, and were to be delivered immediately into his Penitent's Hands. This Difference is proved not only by the Letters of *July* 22, and *September* 15, (the first whereof which was full of Love, is not sign'd, and the other, which is of another Nature, is subscribed by the Accused,) but also by Witnesses, and especially *la Batarelle*, who says in her confronting with *F. Cadiere*; that she carried at one time three Letters from *F. Girard* to the Convent of *St. Clare* at *Ollionles*, whereof one was for the *Abbeys*, and the two others for *la Cadiere*; and that of the two last she delivered the one to the *Abbeys*, (which was the indifferent Letter) and the other directly to *la Cadiere*, which was the *Billet-doux*. The Accused has not been able to find any Answer to this Proof.

The fourth Proof of his Letters being composed a-new is taken from the infinite Difference between the Letters he has produced, and that of *July* 22. The first are the serious Letters of a spiritual Director, or at least of one who endeavours to appear so, and they are subscribed the other, on the contrary, is the wanton, gallant, and passionate Letter of a carnal Director and Lover, and it is not subscribed. Let but this Letter be compared to the other, and it will be seen that there is as much difference as between Night and Day, black and white; which is the last unanswerable Proof that the Letters which he has produced are new composed. All these Reasons re-united together, leave no room to doubt, that they have been new vamped, and even that they were of the same Nature as that of *July* 22.: Wherefore we must judge

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these Letters that were returned, by that which remained, as it were by Miracle, in *la Cadriere's* Hands.

Let us now see whether this Letter of *July 22*, is as pure and as proper for his Justification, as the Author of the general Reflections, prefix'd to the Collection of Letters, who probably thinks he has the Secret to metamorphose things, pretends. If it be so, why cou'd not he give any Explanation to the Places cited by us in the *Complaisant Case*, as proof of his incestuous Love for his Penitent? Whence comes it that he has not been able to excuse them by any Comment, nor to give any Answer to the material Observations which we have made thereupon, and that he has been absolutely silent upon that Head, if we except the Pretence that this Letter is justify'd by the two foregoing of *la Cadriere*, of *July 21, 22*, and by that of *25 ditto*, which is her Answer to his of the *22d*. But have we not shown, that if *la Cadriere's* Letters have no ill Meaning, 'tis because they went through the Hands of her Brothers who purify'd them, and because she dictated nothing to them which could open their Eyes as to this Mystery of Iniquity, as has been demonstrated? Wherefore we can only judge of the Letter of *July 22*, by itself; to which end let us quote here some Fragments, and challenge the Accused to explain them to us himself. *This, my dear Child, is the third Letter in three Days; in a little time, perhaps, I shall not be able to do any thing but for her to whom I write. This I know, at least, that I carry her with me every where, and that she is always with me, although I converse and do Business with others. Is not this a Lover, who tells his Mistress that he is transported with Love for her; that he writes to her every day; that he is wholly taken up with her; that she possesses all his Thoughts; that tho' he converses and acts with others, he seems only to converse and act with her; that he lives only in her; and, to use his own Terms, that he carries her every where, and that she is always with him? What more emphatical Words or Expressions can the most passionate Lover use to a Mistress he adores?*

Forget yourself, and be passive; these two Words include the most sublime Disposition. What do these Expressions signify, when put immediately after those before-cited, in the Mouth of a Man whose Heart is so much inflam'd?

flam'd with Love, and when follow'd by these others? Have no Will of your own, neither give way to any Reluctancy, you shall obey in all things like my little Daughter, who finds nothing difficult, when 'tis her Father who requires it.

I have a great Longing to see you again, and to see all; you know I only ask what is my own, and 'tis a long time since I have seen any thing but by halves. If he look'd upon his Devotee's Person or Heart as his own, he was the Possessor of it, and he thought he had a right to say so, after having told her, in the beginning of his Letter, that she was the entire Mistress of his Heart. Was this great Longing to see his dear Devotee, with whom nevertheless he had but just before spent whole Days at the Grate, the Effect only of the moderate Charity of his Direction, or of an impetuous Love, which makes the Absence of a Day seem as tedious as a Month, and sometimes as a Year? But what does this Longing to see ALL, and this uneasiness at having seen NOTHING but by halves, signify? Cruel Situation for us! We must either prevaricate here, or transgress the Bounds of Modesty; *Prævaricandum est mihi si pudorem habeo*. Let us break through them then, since it must be so, sooner than betray the Defence of Innocence and Truth; let us prefer the Interest of Religion to the Rules of Decency, which are only made to give way to that, and which Justice condemns when they conceal from her the Truth, which is her principal Object. Let us break them, I say, though we should be again exposed to the senseless Reproach of *having our Pen defiled with dipping into the most shameful Obscenity*. He says, he wants to see ALL; that is to say, *that he wants to contemplate his Devotee stark naked*, as he did on July 7. the Day of the Transfiguration, when he entered her Chamber, and was lock'd up with her there three Hours, from nine in the Morning, till Noon, as we shall show in a moment; and if he adds, that from that time, which seem'd long to him whose Heart was so amorous and impatient, he had seen nothing but by halves, 'tis because that by reason of the Constraint of the Grate, through which nevertheless he made his Penitent thrust half her Body, he could not see ALL, and had only seen by halves. This is the only Construction that can be put upon those Words; I want

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to see ALL, and 'tis a long time since I saw any thing but by halves.

I shall fatigue you; well, and don't you fatigue me also? It is just that we should go halves in every thing. We should have need here of the Purity of Sanchez to explain, without offending Modesty, the Nature of this *mutual Fatigue*; and how ALL went HALVES, between this zealous Director and his dear Penitent. If he had spoken of a Husband and a Wife, and had designed to prescribe to them all the Duties of the Conjugal Union, what could he say more emphatical, than, *it is just every THING should go HALVES?* How well do those Terms express that Concurrence of Sentiments, Affections, and Hearts! And do not these Words, join'd to what go before them, express very well that incestuous Commerce that was between them?

I know well that you will grow discreet at last; so many Graces, and so much Counsel will not be lost.—You are an Inconstant, 'twould be much worse if you should turn Glutton.—Good Night, my dear Child, can you decypher my scrawl. It would be too great an Outrage to Chastity to examine here what Ideas are couch'd under these Terms: You are an Inconstant, 'twould be much worse if you should turn Glutton. We have already injured it but too much. But, at least, it must be own'd, that this gallant, familiar, and wanton Air, even when talking of Grace, suited very ill with a spiritual Director, and can only agree with a carnal Director and a Lover. We ask Father Girard, whether he would dare speak such Language to one of his Devotees, in the Presence of several?

Reckon right; this Letter tells you that you are always in Arrears; and you are in danger of never being out of my Debt, unless you write twice a day. Can a passionate Lover, who would testify his ardent Passion to his Mistress, and ingage her to answer his Affection, say any thing more tender and more engaging?

Farewell, Child, pray to God for your Father, your Brother, your Friend, your Son, and your Servant; these sure are Titles sufficient to engage a generous Soul. How well does the End of this Letter suit with the Beginning, and all the rest of its Purport! How many Titles are here heap'd together to inflame yet more his Penitent's Heart! These are
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our Reflections upon this Letter, if the Accused does not approve them, let him impart his to us, let him explain himself to us all these different Places, and make a Comment thereupon, which may purge it of that incestuous Flame that reigns throughout all its Expressions. Let him show us that nothing therein exceeds the Bounds of a mystical-Director, as he calls himself at every turn, and whether that is the Stile of mystical Directors. Such a Comment would be a Miracle, which has hitherto been beyond his power, and would far exceed all those which he made *la Cadere* perform by the Illusions of her Possession, or otherwise. Let him now show us some Letters of St. Francis de Sales, or of any holy Director who has carried the Charity of Direction to such a pitch. This Letter then proves not only his incestuous Love to his Penitent, but also his actual Commerce with her; and would be sufficient, if we had no other Proof, to convince him of his spiritual Incest. Let us now proceed to *Guiol's* Letter of August 3, whereof he has not dared to disown his being the Author, as its whole Tenor, which is his direct Stile, proves so evidently; and let us dissect it.

My dearest Sister, last Monday about Noon, returning from Toulon, I alighted me at the Gate of the JESUITS. The Word *me* was clapt in by the Accused with design to disguise his Stile, but in vain. As *la Guiol* was F. Girard's Messenger to *la Cadere*, we need not be surpriz'd, that at her return from *Ollioules*, whither he had sent her on purpose to negotiate a Peace and Re-union, and to persuade her not to change her Director, she alighted directly at the *Jesuits* Convent, and not at her Husband's House.

I had just a sight of our dear Father, who was plunged in the most exquisite Anguish. He told me immediately, that if I had any thing afflicting to say, I should defer it for the present, and go and write it down presently, in order to bring it him after Sermon at the *Ursulines* Convent; which I did with much difficulty.

How came Father Girard to be plunged in the most exquisite Anguish, and what was the Reason? The Bishop was then resolved upon appointing *la Cadere* another Confessor, and he was both afraid of the Loss of a Mistress whom he loved passionately, and of the Discovery of a iniquitous Mystery between him and his Penitent: This

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what had plunged him into the most exquisite Anguish. If he had not feared some fatal Discovery, why this exquisite Anguish? Does the Loss of a Penitent cost a Confessor so dear, who confines his Ministry to the Charity of Direction? How comes it that F. Girard, who, by his appearance, seems to court only Mortifications and Crosses, as soon as he sees his dear Confidante appear, will not add any Increase to his Anguish, and forbids her speaking if she has any thing afflicting to say, for fear of being thereby rendered incapable of preaching? Is then the Heart of a Director such a stormy Ocean?

I set down what it pleased our great God to inspire me with. We will join these Expressions to the others of the like Nature, which are in the rest of the Letter. *I have been again to see him this Morning, on his return from the Country, where he has been ever since the Evening of St. Austin's Festival; and I don't know whether in the last Moments of his Life, he will look more like Death, than he does to-day. I ask'd him how he found himself, and whether his Afflictions continued still the same? He answered me with great Confidence, that his Sorrows increased every Moment; and that this Morning, when he waked, his Grief had been redoubled to that degree, that, as he gave me to understand, it deprived him of Speech.* How eloquent and moving is the Description, which the Accused gives his Mistress, by the hand of his Confidante, of the Situation of his Heart? And what Heart of Marble would not have been soften'd therewith? But, once more, Father Girard, why did you then look more like Death than you will at your last Moments? Why did your Affliction increase every Moment? Why at your waking was your Grief redoubled to that degree as to strike you speechless? Did the Loss of an adored Mistress ever cost the most passionate Lover so dear? And cou'd not the disclosing your Heart in the Bosom of your Confidante, in whom you repos'd an entire Confidence, afford any Relief against the Excess of your Sorrow? And did not her Promise to use all her Endeavours with your dear Devotee to regain and secure you her Heart, alleviate it in the least? How terrible was your Condition, from that fatal Moment, when the Bishop resolv'd to provide *la Cadiere* another Confessor?

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My dearest Sister, I leave you to judge how excessive my Grief must be, on seeing the two Persons in the World whom I love and esteem most, reduced to the last Extremity; and who is the Cause of all this, but you, my dear Sister? There needed no more on your side but one Word of Answer upon the Spot, with great Simplicity, and all would have been well. What! would one Word of Answer from la Cadiere, whereby she had assured Father Girard that she would not leave him, have been sufficient to lay this great Storm, and restore his troubled and disconsolate Heart to its natural Tranquillity? What Prodigy! La Cadiere then was the Cause of all your inconceivable Agitations. She could by one Word either plunge you in Desolation and Despair, or make Peace and Tranquillity succeed thereto: How great is the Power of a beloved Mistress! La Guiol was not insensible of the Pains of these two Lovers.

However it be, his Charity will lead him to Ollioules on Friday, after having said Mass here at Toulon. My dearest Sister, I beseech you by the Merits of Jesus Christ to speak to him with all possible Sincerity, since he is willing to comfort you, let him likewise receive some Consolation in his turn. The Charity which was to conduct Father Girard to Ollioules, and which was the same that had thrown him into that Increase of Affliction, was very ardent; that was the reconciling Journey: The Confidante took care to prepare their Hearts, and inspire both the one and other with such Sentiments, as might conduce to their mutual Consolation.

You are not ignorant that the great part I take in everything which relates to you, makes me assume the Liberty of speaking to you in this manner. I conclude with assuring you, that I shall participate in the Consolation which you will receive on Friday, that being the Day destin'd to be the happiest of your Life. How able a Mediatrix is la Guiol in Love-Affairs! How well did she know how to exaggerate and cry up to la Cadiere all the Sweetness of this new Interview and Reconciliation?

This Letter then proves undeniably the Excess of Father Girard's Love for his Penitent, and even his Commerce with her. It proves no less evidently, that la Guiol was the Confidante between these two Lovers, and that she perform'd her Duty admirably well. The Moment she

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sees them at Variance, she takes a Journey to *Ollioules*, in order to dispose *la Cadere* to a Reconciliation; at her return she alights at the *Jesuits* Convent, to give *F. Girard* an Account of her Journey; she asks if his Grief is still the same; he reposes an intire Confidence in her; she sympathizes in his Affliction; she describes it very pathetically to *la Cadere*, to move her; she becomes sensible of their mutual Pains; she begs her earnestly, and conjures by all that is most powerful, to be condescending to this Reconciliation; she discovers to her the Means how, and she cries up the Sweetness thereof: Can we be mistaken in her Function by all these different Marks? But what is still more shameful, is, to see that the Accused and *la Guiol*, by a sacrilegious Prophanation, abused all that is most sacred and venerable in Religion, for this incestuous Mystery. What Abomination!

Accordingly, this Letter seem'd so gravelling to the Author of the Accused's Memorial, that not knowing what to answer, he has not dared to take any notice thereof, but has observed a profound Silence thereupon. But the Author of the Observations and Notes, having more Assurance, has said in the Abstract which he has forg'd at the Head of this Letter, that Father *Girard's* extreme Anguish was caused only by the Discovery he had made of so many Impieties and Impostures in *la Cadere*. He adds, that, in the mean while, the Bishop of *Toulon*, who knew nothing of this, press'd him to return to *Ollioules*, whereupon he resolv'd to go thither, and make use of that Opportunity to persuade her to own and acknowledge her impostures; but that 'twas in vain, which oblig'd him to leave her.

But this Pretence is evidently false and ridiculous; for, What does the Accused mean here by the Discovery of *la Cadere's* Impieties and Impostures? Does he mean the Discovery that the *Lent-Journal* was not written by her, but by her Brother the *Dominican*? But did the Journal's being written by her, or by the *Dominican*, make the facts contain'd therein either less true, or less false? Did not he know that she cou'd not write, since he had visited her so assiduously above a Year; and that consequently she cou'd not have written this Journal?

2. Did not he know the *Dominican's* Hand by the first Part of the *Lent-Journal*, which he owns that he had in *May 1730*, as also by the Letter which the *Dominican* had written to the *Abbess* of *Ollioules*, concerning his Sister's entering that Convent, which the Accused confesses that he read at *la Cadere's* about the Beginning of *June*? 'Tis an evident Falsity therefore to say, that the Discovery of the *Lent-Journal's* being written by the *Dominican*, had thrown him into the utmost Indignation and Grief; and that this Grief, and this Indignation, are the Subject of *la Guiol's* Letter of *August 30*, seeing that he expressed the utmost Affection for his Penitent, long after the Delivery of the first Part of the *Lent-Journal*, and the Reading of this Letter.

3. Was not the Rest of the *Lent-Journal* delivered to Father *Girard*, *August 21*, as he owns in his Letter of the 22d? If therefore the Tenor of the Rest of this Journal had made a different Impression upon Father *Girard*, from that of the first Part; if that had drawn down upon his Penitent all his Indignation, as he falsely pretends here, and if he had then looked upon her as a Reprobate and an Impostor, he would not have continued his close Correspondence with her, neither would he have enjoin'd her to write to him, as is proved by *la Cadere's* Letter of *September 5*, produced by himself, where she says; *Reverend Father, I should not dare to take the Liberty to write to you if you had not commanded it; I do it therefore in obedience to your Orders.* If he had discover'd any Impiety and Impostures in *la Cadere*; and had then look'd upon the extraordinary State she was in, as a Farce which she acted, would he have persisted in requiring an exact Account thereof, in all the Letters which she wrote to him after the 21st of *August*, the Day when she delivered him the rest of the *Lent-Journal*, as is proved by those which he has produced? Would he even have forced her to render him an exact Account of all the extraordinary Accidents that befall her, which he made her believe were Prodiges of Grace, as justify'd by *la Cadere's* Letter of *September 9*, wherein she having given the Accused a particular Account, adds; *I would conceal them from you here, if Obedience did not force me to reveal them.*

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In the fourth place, how can he treat as Impostures the Facts contain'd in this Journal, as the *Visions, Revelations, Fits of Possession, Transfigurations, Stigmata*, and the *Knowledge of Consciences*; when all these Facts are proved not only by the Proceedings, but even by his own Confession; and he knew that her being possess'd, of which he was the Author, was the Cause of all these extraordinary Incidents?

5. Will he say, that his extreme Anguish proceeded from *la Cadiere's* extraordinary Occurrences being divulged? He dares not affirm it, and indeed how should he? Since it is proved by his own Letter of *July 26*, that, *la Cadiere* being troubled at this Journal's having been made publick, he told her that she ought not to be concern'd thereat; for although he pretended to be vexed at this Journal's having been seen, he was in reality very glad thereof, to the End that might still increase the Reputation of his own and his Devotee's pretended Sanctity. Nothing can prove this better than *la Cadiere's* Letter of *July 21*, wherein she says, *Spare me, dear Father, I beg it of you as a favour, at least during my Life, and endeavour, if possible, to divert the Bishop from such a Design, wherein I take no great pleasure. And in his Letter of July 26, he writes thus; You are vex'd that certain things are divulg'd, and must you, for that reason, leave the Monastery? If Father Sabatier, and the Bishop, are informed thereof, it is not my fault, I could tell whose it is; but what harm is there in these two Persons knowing what they had heard before, and what a hundred silly Women had been told before them?* And have we not proved that Father Girard himself publish'd the Prodigies of his Penitent, and gave her out for a Saint?

6. How would he persuade us, that this Increase of grief, mentioned in his Confidante's Letter of *August 30*, could proceed from his having discovered the Impiety and pretended Deceit of *la Cadiere*, since, had that been true, he must have abandoned her that instant with Horror? Nevertheless, it is proved by his Letter of *September 15*, that he still esteem'd her a Woman of singular Virtue; that he saw her abandon his Direction with Regret, and against his Will; that he still offer'd her his Services with good Grace; that it was not till then that he sent her back

back her Books, and demanded the History of *Japan* which he had lent her, and that he concludes his Letter thus; *I am, and always shall be, entirely yours.* Does not this Letter fully contradict the Imposture which they have thought fit here to alledge against us?

7. How can they pretend, that the Bishop persuaded him to go to *Ollioules* to *la Cadere*, towards the end of *August*, when it is notoriously proved, that this Prelate had then forbid *la Cadere* to follow his Direction, and had told her that he would appoint her another Confessor? This he did, both because *F. Girard* had made a Mystery to him of the *Lent-Journal*, and because he had heard that he design'd to remove her to the Convent of the *Carthusian Nuns*, at *Premole*, near *Lyons*. 'Tis plainly seen, by this Letter of *August* 30, that he did not undertake this Journey by the Order of the Prelate, but by the Advice of his Confidante.

8. Does not the whole Purport of this Letter prove, that this Increase of Affliction proceeded only from his fear, that the Bishop would deprive him of this dear Penitent, and that his Secret had taken Air? This was the reason that he used so many Efforts to persuade her to continue in that Convent, and turn *Nun*; because he then depended upon her continuing under his Direction in spite of the Prelate, by reason this Convent is not under his Jurisdiction, but is dependent on the Order of *Observantins*.

In effect, if the Case had been the Discovery of *la Cadere's* pretended Impostures and Impiety, why had he recourse to the Function of his Confidante *la Guiol*? Why did he send her to *la Cadere*, to put an end to this extreme Anguish wherein he was plunged? Why, as soon as she arrived at the *Jesuits* Convent, did he forbid her speaking if she had any thing afflicting to tell him? Why, by the hand of his Confidante, did he make such a moving Description of his Increase of Grief, which had deprived him of Speech when he waked, in order to mollify *la Cadere's* Heart? Why did he conjure her to afford him some Consolation on *Friday*, when his Charity would lead him to her to comfort her? Why did he draw such an engaging Picture of all the Charms and Sweets that would accompany the Moment of their Reconciliation,

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conciliation, and call that Day, a Day destin'd to be the happiest of her Life? Does not all this plainly show, that the Matter in hand here was only a falling out of two Lovers, which this industrious Confidante, being very sensible of their Pains, labour'd to reconcile; and that there was nothing here which did not belong to the Function of *la Guiol*? Are not these Words, *there needed only one Word of Answer from you upon the Spot, with great Simplicity, and all had been well*, sufficient to prove it?

This Letter therefore, with that of *July 22*, proves undeniably the incestuous Flame wherewith this Director burnt for his Penitent, and that he had an Intrigue with her. Through what Excess of Infatuation did he print these two Letters at the End of his *Memorial*, to inform the whole Universe, and carry to the utmost Ends of the Earth, the literal Proofs of his Crimes?

The fourth Proof is founded upon the criminal Liberties he took with her. We shall begin this Proof by those which Father Girard has owned himself, after which we shall add those proved by Witnesses; and first those which he owns he took with his Devotee, when he was lock'd up with her alone in her Chamber?

By his Answer to the seventy-third Interrogatory, he owns that he saw the *Stigmata* of *la Cadiere's* Feet four or five times, and describes them. By his Answer to the seventy-sixth Interrogatory, he confesses his having seen the *Stigma* in her Side, whereof he gives a luscious Description, which he seasons with some Lyes, in order to lessen the Temptation. See pag. 48, 49. If this Wound was commonly bloody, as he says, he must have seen it commonly, or otherwise he could not know that it was commonly bloody. Neither would he have examined this Wound so often, with so much Eagerness and Sensuality, if all the rest of her Bosom had been cover'd, and only just the Place where the Wound was, had been uncovered. Again, if all the rest had been covered, how could he tell that this Wound was four Inches from the left Breast? Must not he, in order to judge of the Distance of this Wound from the Breast, unite both the *Stigma* and the Breast, under the same Glance of the Eye, and view them both at once? When a Geometrician would know the Distance from one Place to another, or from one Boundary

Boundary to another, must not he see the two Places, or the two Boundaries? Lastly, in order to see four Inches below *la Cadiere's* Breast, he must either make her pull off her Stays, and so take in her whole Body with one Glance of an Eye, or at least make her unlace before, and then all her Bosom made but one visual Angle for her Confessor.

Yet more, 'tis certain, that he often kiss'd the *Stigma* under her left Breast; let us see if we can find no trace thereof in his perplex'd Answer to the seventy-eighth Interrogatory. See page 49. This Answer, being well weighed, contains a Confession of having kiss'd this *Stigma*. 'Tis true, he at first absolutely denies it; but being afterwards press'd by the Truth, which will come out in spite of him, he acknowledges it in these Terms, *But that if he had kiss'd this Ulcer, he should only have done it after the Example of the Saints, either through a Spirit of Religion, or a Spirit of Mortification.* They who are never so little acquainted with intentional Directors, will be easily persuaded that this is a Confession of his having kiss'd this Wound; otherwise he would have been satisfy'd with barely answering, that he had not kiss'd it; and would not have thought of adding, that if he had kiss'd this Ulcer, he should have done it after the Example of the Saints. This is so true, that he cites the Example of the Saints to authorize him in such a Practice; who can doubt but he follow'd it upon this occasion? And what leaves no room to question, but he kiss'd it, is, that, on one hand, he would authorize himself therein by the Example of the Saints; and that, on the other hand, to lessen the Temptation, he here metamorphoses into an Ulcer this Wound, this *Stigma* whereof he had given such a tempting Description in the foregoing Interrogatory, because he had not then owned his having kiss'd it. As for the rest, if the Saints had ever taken it into their head to kiss such Ulcers, on pretence of a Spirit of Religion or Mortification, 'tis certain they would not be in Paradise and could have expected their Recompence only from the Goddess *Venus*. It would be very dangerous to allow Directors to kiss such Relicks, and that would be a Mortification, the Merit of which God would easily forbear rewarding. But may not we ask him, how he did to kiss

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this *Stigma* without touching the Breast, and without being sensible of some Exhalation of Temptation from the Circumference of this Wound?

In his second Answers, he owns his having touch'd the Sides of his Devotee, which he pretended were, raised by a Profusion of Graces, and the *O's Sternum*, which is before the Breast. 'Tis true, that by his own Account he had the Precaution not to touch them, but through *la Cadiere's* Neck-Handkerchief; but could no Temptation pass through fine transparent Muslin? He tells us, in his *Memorial*, that she did not dress like a Worldling, and that her Habit was very modest: But, besides that the Neatness of a Devotee is often most inviting, her Muslin is as fine as that of Women of the World. We desired him in our first *Memorial* to inform us, which way he took to pass his Hands over his Devotee's Sides, and her *O's Sternum*, which is before her Breast, to avoid all danger; but he would not satisfy our Curiosity, he found that every way was equally perillous.

Now this is the Pretence whereby the Accused pretends to justify his Conduct, as to all the Liberties he took with his Devotee, when he was lock'd up with her. He says, that if he has seen, examined, and contemplated so often the *Stigmata*, and Sides of his Devotee, if he has kiss'd them, and especially the *Stigma* under the Heart, 'tis because he was doubtful of the Nature of these Wounds, and of the raising up of her Ribs, and that it 'twas to prove whether these were natural, or supernatural Wounds, and real *Stigmata*; whether the raising up of her Ribs proceeded from an irregular Conformation, or from a Profusion of Grace. But is not this Pretence evidently false? For, 1. Have we not proved after an undeniable manner, in this *Memorial*, that he had not the least doubt about the Nature of these Facts?

2. Should we suppose, contrary to Evidence, that he doubted whether these Wounds were natural or supernatural; whether the raising up of the Ribs was a natural Defect proceeding from the Conformation, or a supernatural Effect, was he a Physician or Surgeon to judge of this? And would not he have call'd in Physicians and Surgeons, who only were the proper Judges, whether they were natural or supernatural Effects? How long has

a Director been the Physician and Surgeon of his Devotees; aye, and their sole Physician and Surgeon? Did he think, that by often kissing his Devotee's *Stigmata*, and consulting his own Heart, he should discover by Revelation the Nature of her Wounds, and the raising up of her Ribs? Is it with such ridiculous Pretences that a Confessor will say, that he could handle the whole Body of his Penitents, and will make a Paradox of that fine Saying of St. *Jerome*, *Ipse mulieris contactus quasi contagiosus, & venenatus, est viro fugiendus, non minus quam rabidissimi Canis Morsus*. But why had he not at least the Precaution to let her Mother be present at the Inspections which he made, with the Door shut, of his Penitent's Body, since the Mother knew all; knew that her Daughter had Wounds of this nature, and Ribs raised up, and that she had been a Witness of all the extraordinary Passages that had happened to her Daughter, with whom she lay, and to whom he continually said, that they were Prodigies of Grace, and that she was happy in having a Child of such eminent Sanctity? Why would he be the only Inspector, with the Door shut, of his Devotee's Body? Wherefore, when he took all these Liberties with her, it was not to enquire into Facts of which he was so well satisfied, but to deliver himself up to all the Charms of Sensuality; and whatever false Pretence he may alledge for taking these Liberties, can he ever change their Nature, and will they not always suffice to prove his spiritual Incest with his Penitent?

After that let him say, as long as he will, that he has frankly own'd all these Liberties, that *la Cadiere* has no other Witness nor Proofs but what she derives from his Confession, and that they cannot be stretch'd farther.

For, 1. When he made these Confessions he was forced thereunto, because that as soon as it was once proved that he was lock'd up with his Penitent, he was thereby convicted of Incest, as we have shown in the *Compleat Case*; and when he owned these Liberties, 'twas only with the fond Hope of persuading us that he had proceeded no farther.

2. He does not think what he says, when he pretend that this is the only Proof we have of his Incest. For our Proofs of the Liberties he took at the Convent, that

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derived from his Letters, and his being lock'd up with her, are sufficient without his Confessions.

3. Are not Confessions in criminal Cases divisible, according to the inviolable Maxim of the Law? In fine, whatever Motive he alledges for his Confessions, it cannot change their Nature, and does not that suffice to conclude from thence the Consummation of the Incest? Would he pretend to be a second St. *Aldhelm*, who to triumph over the Devil of Uncleaness, would *lie with pretty Girls*, and come off without Emotion or Danger, where other Men would infallibly have been overcome? But, as Father *Enchenieux* says, it would be dangerous to advise the Saints of our Age to put their Virtue to such a Test. Is Father *Girard* a Man or an Angel? If he is a Man, whom would he persuade, that being alone with a Girl of eighteen, whom he lov'd so tenderly, *he could several times see the Stigmata of his young and handsome Devotee, handle her ribs, contemplate her Bosom, kiss the Stigma under her Heart, and fumble over her whole Body, and go no farther?* There is no Virtue proof against such a Temptation; nor any Man who can go so far, and stop there. It must be a Miracle of the first Rank, to work such a Prodigy, or rather no Miracle could save from such a voluntary Shipwreck. Does the Accused take his Judges, and the Publick, for Fools? Let us now proceed to the Proofs of the criminal Liberties which he continued to take with her, after having placed her in the Convent, which we shall but just run over, as we have already cited the Proofs in the *Compleat Case*.

'Tis proved by the Deposition of the Lady *de Guerin*, and the Re-examination of *Isabella de Prat*, and *Mary-Matthe Materonne*, that when *la Cadere* was at the Convent of *Ollioules*, he made her lock herself in the inner Choir, and shut himself in the Church. What could be the meaning of such a Behaviour? And why were the Doors shut? Had the Fear of being surpriz'd in a pious Convent shut them? See the *Compleat Case*, page 155, 156, 157.

In Answer to this, the Accused pretends, that there is a Contradiction between *la Cadere* and *la Materonne*, upon his Head, in that the first says, that the Church-Door was shut, and the latter, that it was not. But *la Cadere* says

no such thing; and suppose she did, that would make no Contradiction between her and *la Materonne*, both because the one might speak of one time, and the other of another; and because Father *Girard* being in haste to kiss his dear Devotee, might assure her that the Door was shut when it was not, and make no scruple of a Lye, which the Impatience of his Love put in his Mouth.

'Tis proved, that on St. *Clare's* Day, when F. *Girard* din'd in the Parlour, *la Materonne* having placed the Table at a distance from the Grate, the Accused thrust it violently up to it, and said, *What would you part me and my Girl?* As also, that at Dinner he held *la Cadiere* by one hand, and fed himself with the other. To contradict this F. *Girard* says, that 'tis prov'd by the Letters of *August* 15, that he went from *Ollioules* very much incens'd against his Penitent, because she would not, or could not, give him the *Lent-Journal*; but, besides that those Letters prove no such thing, but only his earnest desire to have the *Journal*; supposing they were at variance the 15th of *August*, does it follow, that they were so the 11th which was the Day whereof *la Materonne* speaks? Don't we know that the falling out of Lovers lasts but for a moment? And if they had been at variance the 11th of *August*, would *la Cadiere* have pass'd that whole Day at the Grate, as he allows, and even the next?

'Tis proved, that Father *Girard* lent *la Cadiere* a little Knife, wherewith she open'd the Window of the Grate; that he made her thrust her Head through it, and embraced and kiss'd her; and that *la Materonne* coming to ask him at what time he would say Mass, and what coloured Ornaments, found them in this scandalous Posture.

In answer to this, the Accused alledges, 1. That the Parlour-Door could not be open'd on the Out-side, but only within with a String; and that if *la Materonne* had made any efforts to open it on the Out-side, he must have heard her, which would have made him cease his Embraces and Kisses, and she would not have found him in that Posture. 2. That if *la Materonne* had found him kissing his Penitent, she would have been scandaliz'd, and would not have ask'd him when he would say Mass, but would have told the *Abbess*, and Confessor of the Co-

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ent. 3. That this Fact can't be true, because the Window is but eight Inches square, and one can hardly get one's Head through.

But these are all false Pretences; for, 1. 'Tis certain that there was a Latch at the Parlour-Door, wherewith they open'd it on the Out-side. 2. He had said, that he would celebrate Mass, and had desired *la Materonne* to remind him thereof; had she Authority to hinder him, because she had seen him kiss his Penitent, when his Bishop, after being him convicted of all these Crimes by a publick Prosecution, and his own Confession, has neither thought to prohibit him, nor to revoke his Powers, but has suffer'd him not only to say Mass, but also to confess, and preach at *Toulon*, at the same time that the whole City echo'd with his Debaucheries? We know not whether *Materonne* acquainted either the *Abbes*, or the Confessor of the Convent therewith; but if she did, what could they do against this *Jesuit*?

3. None but a Mouth devoted to Lying could affirm, that the Window of the Parlour-Grate is but eight Inches square, when 'tis above two Foot, and one may easily get one's Body through; if the Court doubts it in the least, we beg them to enquire into it, and have it reported. 4. 'Tis proved by the Deposition of *Lucretia Materonne*, that the Day the Accused entered the Convent, he ask'd the *Abbes*, as he was going out, to speak a Word private to *la Cadiere*, and that she saw them kiss and embrace; and *Isabella de Prat* deposes, that she saw them face to Face, and saw *la Cadiere* embrace him.

In answer to this, the Accused owns, that before he went out of the Convent, *la Cadiere* desired to speak a Word to him in private, and that she took him aside, and spoke to him for some minutes in a dark Place; that being deaf on one side, and not able to hear Confessions but with the left Ear, he stoop'd down with his Ear close to her, that he might hear the better; and then adds several Reflections, for which see Part I. of his Memorial, Page 114, 115.

What Impudence is it in this Criminal to dare say, that the Depositions are mutilated and alter'd in *la Cadiere's* Life; does he take her Advocate for a *Jesuit*? We defy him to prove that one material Word has been alter'd or

added in any of the Depositions, cited in *Italick* in the *Compleat Case*. If it is so, why don't he cite them, since he has a Copy of the whole Proceedings? But that is a Talent unknown to Advocates, and reserved for *Jesuits*, as we shall show in a moment: Let us return to the Objection.

He allows at first almost all the Circumstances deposed by these two Lay-Sisters, he even owns all, except the Terms of embracing and kissing; he even confesses the Facts immediately subsequent, but would persuade us that if his Face was not only near, but even close to that of his Devotee, he did not kiss her, but that his being deaf on one side, forced him to stoop so close. As to the Darkness which he pretends to be in the Place where he was with his Penitent; besides that, if it were true, it would be a Violation of his Rules, which prohibit his speaking to Women in dark Places, *nec locus sit Obscurus*, it is absolutely false. In effect, 'tis proved by the Proceedings, that it was then between five and six on the 7th of *July*, and that he was to return to *Toulon*, which he did. We leave it therefore to be judged, whether 't was then very dark. Besides, 1. How came he to confess on both sides in this City (*Aix*?) Has he lost the Use of his right Ear at *Toulon*, or is this an auxiliary Deafness, that comes at command? But let us grant him to be deaf on the right side, why did not he turn his left Ear, the hearing whereof he had preserved to a Nicety? And why did not he put his Face close to theirs, when he was speaking to the Abbess, or others?

2. How will he find a Contradiction between the Evidence of *Lucretia Materonne*, and *Isabella de Prat*? Because the first says, that she saw him kissing *la Cadier*, and the other, that having heard *la Materonne* say, that they were kissing, she saw through a Window that they were not kissing, but that they were talking Face to Face. For is it not reasonable to think, that, during the time that *la Materonne* saw them kissing, and spoke of it, *Isabella de Prat* look'd on them, the Kiss was given. And what leaves no room to doubt of the Truth of the Kiss is, that on one hand, *Isabella de Prat* still saw them in *Afu-Proximo*, since their Heads and Faces were so close to each other; and, on the other, she adds, that

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had before seen *la Cadere* embrace him: Embraces and Kisses have a very near Connection. He seems to think it strange that this was seen thro' a Window, as if Windows were not transparent.

He then uses his utmost Efforts to render the Evidence of these four Witnesses suspected. He alledges against the Lady *de Guerin*, that she advances two Facts which ought to discredit her Deposition: 1. That *la Cadere* discovered all she had in her Heart. 2. That she saw a thick Smoke in *la Cadere's* Chamber, *in the midst whereof the Devil was undoubtedly playing his Gambols.*

The first Pretence is absolutely of no Force, both because he has owned in his Answer to the 26th Interrogatory, that *la Cadere* knew what passed in others, and because even without that Talent, for which she was obliged to him, one may by chance guess at another's Thoughts.

As to the second Pretence, it is founded only upon a Specimen of the Accused's Eloquence. He has made no scruple of adding these Words, in *Italick*, to the Lady *de Guerin's* Deposition: *In the midst whereof the Devil was undoubtedly playing his Gambols.* In any other this would be a *Crimen falsi*, which deserves the utmost Severity of the Law and Statutes: Here, for this once, we shall only look upon it as a *Jesuitical Licence*; but we fore-warn him, that if ever he does the like again, we will make him undergo the Severity of the Law. He makes no Exception against *Isabella de Prat*; and all he objects against *Lucretia Materonne*, is, that she is Sister to *Mary-Anne*, who has charged him so home; and as to *Mary-Anne*, he says, 1. That Father *Cadere* was with her two Hours, the day but one before *la Cadere's* Declaration, and that his Brother the *Abbé* came to fetch her to give Evidence. 2. That 'tis proved by the Proceedings, that *la Cadere's* Family promised her a Pension, and that she is a false Witness.

But have not we overthrown these false Pretences, both in the *Compleat Case*, and in the *Memorial of Objections*? And, as to the other Fact, how could they solicit *la Materonne* two Days before *la Cadere's* Declaration? Could they prophesy that the Chancellor would force her to it by his unjust and outrageous *Accedit*?

Father Girard affirms, that none but suspicious Witnesses would say, that he took such criminal Liberties with his Penitent; how can he advance such a thing, when he himself owns Liberties that are more criminal? As to the other pretended Reflections which the Accused has made at the beginning of this Proof of Incest, we will not amuse ourselves here in refuting them, both because we have done it elsewhere, and because Justice regards no vain Reasonings, but only solid Proofs and Arguments.

The fifth Proof is taken from his being shut up with his Penitent. We have shown in the *Compleat Case*, 1. That when Father Girard entered the Convent at Ollioules, on July 7, he was shut up in his Penitent's Chamber from nine in the Morning till Noon, as is proved by five Witnesses, viz. the *Abbeſs*, the *Mistress of the Novices*, the Lady de *Guerin*, *Mademoiselle Hermite*, a Boarder, and *Mary-Anne Mazeronne*. 2. It is proved by *Clara Berarde*, and several other Witnesses, that from *December 1729*, till *June 1730*, he visited her in her Chamber at *Toulon*, and was shut up alone with her above a hundred times. 3. By his Answer to the eighty-third Interrogatory, he owns his being lock'd up with her eight or nine times, which is sufficient for his Conviction. 4. We have proved by a great number of authentick Passages, that when a Man is lock'd up with a Woman, he is thereby look'd upon to have enjoy'd her; and it is a Presumption, *juris & de jure*, of Adultery, Incest, or Fornication.

The Accused dares not contest this Maxim; but endeavours to evade it by a thousand frivolous Arguments, which signify nothing; for which see Part I. of his *Memoirial*, page 100, 101. 'Tis true, that *Mademoiselle Hermite* does not distinguish the time that the Door was lock'd, from the time that it was only shut close. But the *Abbeſs*, the *Mistress of the Novices*, the Lady de *Guerin*, and *la Mazeronne*, make this distinction in their Re-examinations, and say, that from nine till Noon the Door was lock'd on the Inside, and from Noon to four it was only shut close, which shews that the Accused, according to custom, speaks contrary to truth, when he says, that it was lock'd but a very short time, and that on the Out-side. And during the three Hours that he was lock'd up alone with his Devotee, he had time enough to do what he would and to see ALL, as he says in his Letter of July 22.

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The Reasons he assigns for his being lock'd up in his Penitent's Chamber at *Toulon*, may be seen in the eighty-fourth Interrogatory, page 50, 51. And in his *Memorial*, after having repeated the same Pretences, he adds, that *la Cadriere's* Room is very little, and near the Stairs; so that if the Door had not been shut, they who went up or down would have seen them.

But, in good earnest, are these Pretences for being so often lock'd up in a young Woman's Chamber? For, 1. Do the Canons and the *Institutes* of the *Jesuits* make a Distinction between great and little Chambers, those which are near the Stairs, and those which are not? Do they allow Confessors to be lock'd in with their Penitents, when a Chamber is little, or on the Stair-head? Is the Devil of *Uncleannefs* less to be fear'd at that time? Have they not absolutely prohibited Confessors locking themselves in a Woman's Chamber? And what Inconvenience would there have been, if they who went up or down, had seen them in the Chamber? Do not the Canons and the *Institutes* of the *Jesuits* require this? Do not his *Institutes* in the Article *De Regulis Sacerdotum*, Num. 18. expressly say, that the Companion of a *Jesuit*-Confessor, shall see all he does whilst he is talking to a Woman; and that he must never shut the Door whilst he is speaking to her, or be in a dark Place, whence his Companion can't see what he does? *Socius quem superior ipsi designabit, quamdiu cum Faemina Sacerdos loquitur, eo in loco erit unde eos videre possit, curat omnino Sacerdos ne ostium sit Clausum, nec locus obscurus.*

2. Have the Canons and the *Institutes* of the *Jesuits* made any Distinctions and Exceptions upon this Head? Have they said, that there were Causes and Cases where a Confessor might be lock'd up alone with his Penitent? No, doubtless; and far from thinking of making any Distinction or Exception to this general Prohibition, they have expressly condemned it, and declared, that there is no Pretence, not even of Religion, which can authorize a Priest or Confessor's being lock'd up with a Woman; *Certaolum, & ad solam accedere, nulla Religionis ratio permittit,* says the Canon 26. Distinct. 81. This expressly condemns all the vain Pretenses alledged here by the Accused, that he was lock'd in with his Penitent, to prove whether they

were natural or supernatural Facts, with others of the same Nature ; but let us just touch upon the Particulars.

1. He says, that he was lock'd in with her on account of receiving a bloody Napkin, some Caps stained with Blood, and a Cross. But was it necessary that he should, for this end, be lock'd up with his Penitent three or four Hours? Why could not he receive them with the Door open? 2. He says, that he was lock'd in with her to be witness of a Vision, wherein she was to be miraculously lifted up into the Air, as she pretended. What! shall a vicious Director abuse the Simplicity of a young Penitent, put Visions into her Head, and make her believe, that on such a day she will be lifted from the Ground, and that, to that end, he will lock himself up alone in her Chamber, on pretence of being a Witness thereof, and only with a view of abusing her, (for it was not *la Cadiere* who had foretold this to him, but he to her;) and afterwards when he has perpetrated all sorts of Villanies upon her, pretend to say it was to be witness of a Miracle? If such a Pretence were allow'd, debauch'd Confessors would soon make their young Penitents work Miracles in abundance. 3. He says, that he was lock'd up with her four or five times to see her Wounds or *Stigmata*, and twice or thrice when she happened to have her Face covered with Blood, or some kind of Trance. But this Pretence is not less unwarrantable, both because if he had doubted of the Nature of these Facts, he ought to have called in Physicians or Surgeons, who are the only proper Judges of such things, and because if he had had the Curiosity to see his Penitent's *Stigmata*, and had had no ill Design, he would have made this Inspection in presence of her Mother. 'Tis plainly seen, that the *Operation* which he wanted to make upon his Penitent, required no Witnesses. But, in order to overthrow all his wretched Pretences, we need only make here two Reflections.

First, He pretends that he locked himself up with his Penitent, because he doubted of the Nature of her Wounds, &c. but we have proved unanswerably, in this Memorial, that he had no doubt about them. 'Tis false therefore that he lock'd himself up with her to satisfy Doubts which he had not.

Secondly,

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Secondly, he says, that if he lock'd her Door during her Extasies, &c. 'twas to conceal them from the Publick, and prevent their getting Air. Now this is an evident Falſity. 1. 'Tis agreed in the Proceedings that *la Cadriere* had but two Transfigurations at *Toulon*, one on *Good-Friday*, and the other on the 8th of *May*; nevertheless, he has been lock'd up above one hundred times in his Penitent's Chamber. Besides, is it not proved by the Proceedings, and by his own Answers, especially to the eighty-seventh Interrogatory, see page 52, that at the time of these Transfigurations the Door was always open; he did not lock himself up therefore to conceal them from the Publick.

2. The Extasies or Trances of *la Cadriere*, and even of divers others of his Penitents, were so frequent, and so publick, that they had them at all times, and in all places, as is proved by many Witnesses, and especially by the Deposition of *Mary-Anne Calas*. Wherefore he could not lock himself up with her to conceal these Extasies, when all *Toulon* eccho'd with them.

Lastly, 'tis so false that he lock'd himself in his Devotee's Chamber, to this intent, that he publish'd them himself every where, as is proved, 1. By his Letters to the *Abbes* of *May* 22, and *June* 5. 1730: And, 2. By several *Nuns*, who depose, that on the Day of her Transfiguration in *July*, he not only bid them carefully preserve the Water wherewith they had washed *la Cadriere*'s bloody Face, because it would work Miracles; but said, that she had already wrought some at *Toulon*. 3. That he had spread the Report of his Devotee's Sanctity and Prodigies to that degree, that he had refused *Mary-Anne Calas* Absolution, because she would not give an entire credit to *la Cadriere*'s Miracles. This all proves unanswerably the Falshood of the Pretences alledged by the Accused, to justify his Conduct in locking himself up in his Penitent's Chamber; and from thence it follows, that when he did so, he could have no other end but to satisfy his Passion, and abuse her.

This Behaviour is vastly different from that of Father *Spiga*, a *Jesuit*, who had never look'd upon any Woman, and did not know his own Nieces one from another, nor would ever enter their House, for any reason whatsoever, when he

he was informed that they were alone. *Castitati tuenda nunquam Fæminas intuitus est; neptes suas, quas crebro confitentes audierat, inter se distinguere nequi ebat; ad illas, si domi solæ essent, non poterat induci ut intraret, quantumque momenti negotio urgeretur:* as well as from that of Father Costerus, Father Cotton, and divers other *Jesuits*, who have been Examples of Chastity. Wherefore, by his having been proved only to have been often locked in his Penitent's Chamber, he is convicted of having committed *spiritual Incest* with her. *Quarta est Conjectura perpetrati Adulterii, quando solus cum sola, in loco secreto & abdito inventus est.* This Proof is the more insurmountable, if we consider that this Director was passionately in love with his Penitent, as is proved by his Letter of *July 22*, and *la Guiol's* of *August 30*; and that he is convicted of having embraced and kissed her even in the Church; for if the Holiness of that Place, and the real Presence of God himself, could not restrain his Passion, who would believe that his Devotee's Chamber could work that Miracle?

We have yet several more Witnesses who give a particular Account of all the Lewdness he was guilty of with his Penitent, both in her Chamber at *Toulon*, and in the ParLOUR at *Ollionles*: But as these same Witnesses depose likewise Facts relating to the *Abortion*, to avoid Repetition, we think we ought to refer their Evidence to that Head; however, we cannot pass over in silence two Facts which are very heinous, and proper to prove, not only the criminal Liberties he took with his Penitent, but even his having consummated his *Incest*.

The first of these Facts, is, that in a Letter which he sent to *la Cadiere*, when she was in the Nunnery, which Letter the Lady *de Lescot* says, in her Re-examination, that she read, he wrote her Word, with a wanton Air, that if she was not discreet, *he would whip her*. This proves that it was not the first time he had whipt her; and if he had, that is a Proof of his having committed *spiritual Incest* with her, according to the Decision of *Diana*, in his *Treatise de sollicitantibus mulieribus in confess.* whose Authority ought not be suspected by the Accused.

The other Fact is, that he sent a Form of Confession to *la Cadiere* at *Ollionles*, containing a particular Account of

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the Sins whereof she should accuse herself, in case she should confess to the Confessor of the Monastery, or any other than himself, and forbidding her to say any thing more. This Fact is proved, amongst others, by *M. Victoria Aubert*, who was then a Boarder at *Ollionles*, and says, she saw it, as also by the Confronting of the Lady *de Lescot* with *la Cadiere*. This Form of Confession proves unquestionably his commerce with his Penitent: For what other Motive can be ascribed to it, and to the Injunction, not to say any more, if she should confess to any other? What other end could this Precaution have, but to prevent her revealing this Mystery of Iniquity to any other Confessor? Would he otherwise have forced her to make sacrilegious Communions? What Abominations! The Accused has observed a sullen Silence as to these two enormous Facts, although we objected them in the *Compleat Case*. Do all these Proofs leave any room to doubt of the Reality of the *spiritual Incest*; and do not the Facts of the *Abortion*, of which we are going to treat, afford new Demonstrations?

Of the Abortion. The Accused endeavours to evade the Proofs of this *Abortion*, only by two evident Falshoods, whereof the first is, to say that, according to *la Cadiere's* Answers before the Chancellor, *she fixed the time of his enjoying her on the Day of his giving her the Discipline*; because that she says, *she did not know before how those sort of things were done*. Now, continues he, the Day he gave her the Discipline was the 22d or 23d of May, because there is a Circumstance which shows that she had already been at *Aix*, since he says to her, *You deserve to be, not upon this Bed, but upon the Scaffold which you have just seen at Aix*; and 'tis proved by the Letter of May 19, dated from *Aix*, that that was the time of her taking that Journey: and if the time of his enjoying her is fix'd on the 22d or 23d of May, how could *la Cadiere* miscarry that same Month, and have a Stoppage of her *Menses* for three Months before? And thereupon he crys out loudly of the Imposture.

What a wretched Artifice is this, which can only end in covering him with fresh Confusion, and in furnishing a new Conviction of his Crimes, by the Impostures to which he has recourse to contest the Truth! We agree, that

that the Fact of the *Discipline* happened about *May 22*, or *23*, after her Journey to *Aix*; but it must also be agreed, that that was not the first time of his *enjoying her*, but that it was above four Months sooner: and that far from *la Cadere's* Answers before the Chancellor, proving, that he never knew her till the Day he gave her the *Discipline*, they prove, on the contrary, that he had known her above four Months before; and 'tis justify'd both by the Proceedings, and Father *Girard's* Confession, that her Miscarriage was in *April*. The Horror of the Obscenities and Infamy which this unfortunate young Woman has been forced to particularize in her Answers, by the Obligation of her Oath, had hindered us from reciting the Purport thereof, and not the pretended Contradictions, for there are none. But since he has the Dishonesty to build thereupon an Imposture of this Nature, which would tend to overthrow this Article of the Accusation, there is no reason which can excuse us from reciting the Terms; it is better to violate the Laws of Modesty, than to suffer Innocence and Truth to perish: They who are shock'd at this Account, must lay the Blame upon him who forces us thereunto. 'Tis this Part then of her Answers before the Chancellor, upon which the Accused founds this Equivocation.

Having never known before how things of this nature were done; feeling before only, as it were, a Finger, and a THING which mov'd up and down in her Body, and finding herself very wet, which happen'd to her every time F. Girard came to her House.

Far from this proving that he had not known her before the Day of the *Discipline*, it proves directly the contrary. For, 1. If she says that the Day that he gave her the *Discipline*, she learnt *how things of this nature were done*; and that she did not know it before, 'tis because he had till then abused her always when she was in an Extasy, or a Fit, and had lost the use of her Senses.

2. Does not this Declaration prove that he began to enjoy her as soon as he began to visit her with the Door shut? And is it not demonstrated by the Proceedings, that he began visiting her in *December*, when she was first possessed; and that when she came out of her Fits, she found herself in indecent Postures, with Marks that left no room to doubt of his having perpetrated his Villany?

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3. By what Inversion of Ideas could he infer from these Words, *Having never known before how things of this nature were done*, that he had never enjoy'd her till that Day; when immediately afterwards she adds, *feeling before only, as it were a Finger, and a THING which moved up and down in her Body, and finding herself very wet, which happen'd to her as often as F. Girard came to her House*. Are not these the specifick Marks of *Enjoyment*? And does not she apply them to every time that F. Girard had been at her House? This place therefore proves that he had enjoy'd her from the first of his visiting her with the Door shut, and consequently from *December 1729*. Thus the Piece whereon he has built the whole Plan of his false System, undermines and overthrows it. One may judge hereby of the Fidelity and Honesty which runs thro' the Accused's Reply, and whether he deserves to be believ'd upon his Allegations, he who is convicted at every step of Forgery and Falshood.

Lastly, How dares he fix the time of the *Enjoyment* in *May*, and say that the Miscarriage was at the end of the same Month, in order to find all those chimerical Incongruities which he has display'd in his *Memorial*, when it is proved by the Proceedings, and his own Confession, that her Miscarriage happen'd the *April* before, some Days after *Easter*; since the Pot of Blood, which is the time depofed by the Maid, and own'd by the Accused, is placed some Days after *Easter*? This destroys at the same time the false Contradiction which he would have made between *la Cadiere's* Answers, and the Maid's Deposition, by saying that *la Cadiere* fixes her Miscarriage in *May*, and the Maid in *April*, since we have shown that *la Cadiere* does not place it in *May*.

The second Falshood whereon the Accused grounds the System of his Defence against the *Abortion*, is to say, p. 128. Part I. of his *Memorial*, that she never miss'd the Infirmities common to Women from *March*; and in order to maintain this, he adds, that her pretended Transfigurations were besmearings with her periodical Blood, &c. See Part I. of his *Memorial*, p. 129. But this is only a heap of wretched Equivocations, very easy to be unravell'd and overthrown: for, first, have not we shown in this *Memorial*, that the Transfigurations were not Besmearings with her periodical

periodical Blood? We shall only add here, that this Pre-
tence is so much the more ridiculous, as 'tis prov'd by *la*
Cadiere's Letter of *July 21.* that tho' she had had a Trans-
figuration on the 7th of the same Month, she had another
on the 20th. Have Women their *Menses* twice in one
Month? On the other hand, he was far from looking on
them as Besmearings made with her periodical Blood, as
we have proved several times before.

2. Having fix'd the time of the Miscarriage in *April 1730,*
we need only go back, and examine the intermediate Space
between that and the *December* before, which is the time
of his Visits with the Door shut, and especially *January,*
to see if we can find that *la Cadiere* had her *Menses* during
that Space. Now, during this Interval, the Accused al-
leges only the Fact of *Lent,* whether it be the 1st or the
14th Day, that is *March 8,* and *April 7,* which was
Good-Friday. As to *Good-Friday,* that was the Day of one
Transfiguration, which began even on *Maundy-Thursdai,* and
consequently the 6th. And we have shown that neither
this Transfiguration nor the others were made with her
menstrual Blood. Besides, how could she have had her *Menses*
four or five Days after; since, by the Accused's Confession,
she had this great Discharge of Blood three or four Days
after *Easter?* To show the Falshood of his whole System,
we need only make this Dilemma; either this great Dis-
charge of Blood, which she had four or five Days after *Easter,*
was an *Abortion,* or it proceeded only from her *Menses.*
If 'twas an *Abortion,* she could not have had her *Menses* on
Maundy-Thursdai and *Good-Friday;* if it proceeded from
her *Menses,* she could not have them twice in less than
eight Days, and that proves that these Transfigurations
could not be made with her menstrual Blood.

As to the Discharge of Blood which is mention'd at the
beginning of the *Lent* Journal, as well as at the 14th Day
of the same Journal, which was the 8th of *March,* and
which she joins with a Spitting of Blood, it was not a
Discharge which proceeded from her *Menses,* but a sort of
bloody Sweat; see Part II. of his *Memorial,* pag. 123, 126.
Were these her *Menses?* Are they continual and daily? Wo-
men would find it hard to support such an Infirmary, and
the Accused would have been one of the first to complain
thereof.

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The Defendant next adds, that the proof of this *Abortion*, and of the Potion which procured it, is grounded only upon *la Cadere's* Allegation, and her Maid's suspicious Evidence, &c. See Part I. of his *Memorial*, pag. 120, 121. Here are abundance of false Pretexes accumulated together to contest a thing so true and so fully proved. For, 1. How dares he say that there is only *la Cadere's* Allegation, and the Maid's suspicious Evidence to prove it? Do not all the Proofs which we have just cited of their mutual Commerce, serve at the same time for the *Abortion*? And are there not a number of Facts proved, which amount to a full Demonstration? And is not the Evidence of the Maid, who is here a necessary Witness for domestick Facts, very lawful; as we have proved pag. 78, 79.? Besides, does not her Deposition agree with the Accused's own Confession?

2. Does any one think that he would call Witnesses to the buying of Drugs, and preparing this Potion? Does not every one know that the *Jesuits* don't want for a store of all sorts of Drugs, which they have from *China*?

3. The Question here is not to know whether he could have procured this *Abortion* after any other manner, but only whether he did really procure it; and that is proved so evidently, that there is no room to doubt it. He says that they make him guilty of a very irregular Conduct, and of strange Blindness; but is not all this Process a plain Proof thereof?

4. The Maid does not say that he gave her the Water from the Carnival to the 5th of *June*; for she mentions this only as the time of his frequent Visits. As to the Water, she only says, *that he often went to fetch the Water, that he carry'd it to la Cadere himself, and that he would not suffer any one to touch it, altho' herself, and la Cadere's Relations offer'd it.*

5. 'Tis certain that she kept her Bed or the Chamber for eight Days successively, when he gave her this Potion, and that he came thither eight Days successively.

6. The pretence that *la Cadere's* Family had but one Servant, who might be absent, is unwarrantable; for besides that this Servant was never absent, and that there was her Mother, Sister-in-law, and Brothers, who might have given her the Water, without the Director's being oblig'd to it, is not it proved by the Maid's Deposition, that

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F. Girard would not suffer any body to meddle with it, altho' both she and the rest of the Family offer'd to carry it? This was not therefore mere Water to drink, since 'twas of a reddish Colour, which it received from the Powder he put therein, and it had an ill Taste: neither was it an Act of Charity to his Penitent. Let us now proceed to the different Proofs which we have of this *Miscarriage*.

First, 'Tis prov'd by the Maid's Deposition, that he several times gave *la Cadiere* a Porringer of Water, which he fetch'd himself out of the Kitchen. There is no doubt that this Water was for the Potion, because it was turn'd reddish, had an ill Taste, as she has always affirm'd, and which is an unanswerable Proof; he did not give it her in a Glass, but a Porringer. What! was there never a Glass in this House, which was however very well furnished with every thing? And how long have Porringers been used to drink with, and not Glasses? Let the Accused himself tell us why he used a Porringer, and not a Glass. The Reason is not hard to be found; 'tis because a Glass is transparent, and the Colour of this Potion would have been seen thro' it, whereas a Porringer is not transparent. Besides, wou'd a *Jesuit* of such distinguish'd Merit, a great Preacher, and famous Director have debas'd himself so much as to become Nurse to his Devotee, if he had not been affected by this Indisposition, and if his own Interest had not been concern'd therein? Or would he have disputed with the Maid the care of fetching her some Water to drink, and have absolutely hinder'd her from doing it, as well as her Mother and the other Relations? Whence comes it that he never fetch'd her any Broth, but left that Trouble to others, and limited his Care to fetching her some Water in a Porringer once a day? For if she wanted any more, he never troubled himself about it. Was the Charity of Direction confined to that first Porringer of Water only? And was it not strong enough to extend to Broths, or to the other times that she wanted to drink? 'Tis plainly seen hereby what was the nature and design of his Charity.

Secondly, 'Tis proved, that during the eight Days of her taking this Potion, she voided a Mass, which the Chancellor took to be Blood; but the Criminal Judge, being better experi-

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experienced, concluded to be Flesh. This was the Effect of this Potion and the Body of the Miscarriage.

The third Proof is taken from the Pot of Blood which *la Cadiere* voided at this time, and which the Accused examin'd twice or thrice very curiously at the Window. This is proved not only by the Maid's Deposition, but even by the Defendant's Confession; and the Maid adds, that when she was carrying it away, he cry'd out, in a Passion to *la Cadiere*, *What Imprudence to intrust such a Secret to a Servant? Ah! What Imprudence!*

He alledges in answer to this, that *la Cadiere* would not have intrusted a Secret of this Consequence to a Servant, and that he should not have stood a quiet Spectator of an Action that so nearly concerned him. But this Objection only serves to prove yet better the Truth of the Fact deposed by the Servant. Besides, *la Cadiere*, who was such an innocent Girl, suspected no harm in this Potion, nor perhaps even in this great loss of Blood, since we see that before the Chancellor she said, that she had voided a Mass of Blood; and that having said the same before the Criminal Judge, he finding, by the Circumstances, that it was an actual Miscarriage, would set down in the Declaration that it was a Mass of Flesh. Besides, 'tis to no purpose to cavil thereupon, and say that she would not have intrusted such a Secret to this Servant, when she could not do otherwise, as 'twas design'd to conceal it from her Relations, and even from her Mother. Is it not sufficient that the Pot of Blood's being carry'd away by the Maid is proved, and even own'd by *F. Girard*, since all the reasoning in the world avails nothing against a Fact so fully prov'd.

Lastly, Is not the Accused's Confession of having seen this Pot sufficient alone to prove both his Commerce with his Penitent, and this Abortion? For is not this a conjugal Familiarity? And how many Women would make a scruple of showing such a Pot to their Husbands? Observe the fine Pretence to which *F. Girard* has recourse to excuse such an astonishing Liberty and Behaviour; it is certainly worthy of him, and is contain'd in his Answer to the 107th Interrogatory. See, p. 56.

1. One may see hereby that he had thrown this unfortunate Penitent into a sort of Fanaticism, in order to seduce her the more easily; but the Pretence he alledges to excuse

excuse this step is evidently false. In effect, whom would he persuade, that a *Jesuit* of his Penetration could believe that this loss of Blood was a Preparation for the Transfiguration of *May 8*? We knew very well that he was a *Soldier* before his being a *Jesuit*, but we did not know that he was a Physician, to judge, by examining this Blood, the Cause of her Evacuation. Will the Court and the Publick be put off with such Reasons?

2. He has fallen into two remarkable Variations with respect to this Fact: for, on one hand, in this Answer, he says that he look'd on this Pot of Blood, because he believ'd that God would make her lose all her Blood by little and little, in order to her being born again; and, on the other hand, he insists on his having seen this Pot, wherein there was a blackish Liquor (which is the Colour of Blood when it first comes out of the Body) only as it were by chance, and at the time that it was carrying away, without examining it. Nevertheless, he says in the first Part of his *Memorial*, p. 16. and 123. that God made his Devotee lose her Blood, not that she might be regenerated, but to cause her Death; neither does he say that he saw this Pot with the blackish Liquor, as it were, by chance, but that *la Cadiere* having shut the Door, showed him in an earthen Vessel, proper for such Uses, a certain Quantity of a reddish and blackish Liquor, see Part I. of his *Memorial*, p. 16. Here are the two Variations into which he has fallen; nevertheless Truth is always one and the same. If *la Cadiere* had told him, that God made her lose her Blood by degrees, in order to her being regenerated, she did not tell him it was to cause her death. If he had only seen, as it were by chance, this Pot full of a blackish Liquor, he did not examine it studiously. But it is certain, that these are but false Pretences; that *la Cadiere* never told him that God would renew all her Blood, nor that he would thereby cause her death; and that all that is true herein, is, that *F. Girard*, as she has said in her Declaration, and as he agrees in his *Memorial*, made an Examination *ex professo*, if we may so speak, of this Pot of Blood, to see if he could find therein a Mass of Flesh, or some certain Proof of this Abortion, which he so ardently wish'd to dispel his Fears, and which he designed to cause by the Potions he had given her. But, whatever Motive he al-

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ledges for his Curiosity, that can never change the Nature of the Fact; nor this Pot full of Blood, which will always be sufficient to prove the *Miscarriage*. And to what other Cause can we ascribe this Loss of Blood which had lasted several Days, and exceeded twenty Pounds, according to his own Confession to the *Abbess* and *Mistress of the Novices* of *St. Clare* at *Ollionles*, as is proved by their Examination.

The fourth Proof of this *Miscarriage*, is, that when *la Cadiere's* Mother, who was ignorant of all this Mystery, and knew not what was her Daughter's Illness, would have sent for a Physician, Father *Girard* would not hear of it, but dissuaded her from it, telling her, that her Daughter's Sickmess was a divine Sickmess, which had no need of human Remedies, and was not within the Knowledge of Physicians. This Fact, which is of so much Importance, is proved by his own Confession in his Confronting with the *Abbé Cadiere*. Now, we ask the Accused, why he hindered the Mother from sending for Physicians to her Daughter? Was it not because he was afraid that a Physician would discover his Penitent's Indisposition to be a *Miscarriage*, and that thereby this infamous Mystery, which he so carefully concealed, would be brought to light? Accordingly, this Fact appeared so perplexing to the Defendant, that he has thought fit to pass it over in silence, although we objected it to him in the *Compleat Case*.

The fifth Proof is the surprizing Question he ask'd the *Abbess*, and the *Mistress of the Novices*, the first time he saw them, *viz.* whether *la Cadiere* had not had a Discharge of Blood? In answer to this, the Accused says, that if this Fact were true, it would prove that the *Abortion* happened after her return from *Aix*, and not two or three Days after *Easter*, as the Maid deposes: He adds, that he should have been the most senseless and extravagant Wretch upon Earth to ask such a Question, and even that it would prove his Innocence yet more; but as he well knows the contrary, he concludes with absolutely denying the Fact.

We will grant him, if he pleases, that his Conduct has been very wretched and senseless, no body doubts it; but we do not as yet see how this Demand is a Proof of his Innocence. It does not prove in the least, that the *Abor-*

tion happened after the Journey to *Aix*, that is to say, at the End of *May*, because it is clearly demonstrated, even by his own Confession, that it happened in *April*, three or four Days after *Easter*. This Question might proceed from two Reasons; either to discover if *la Cadiere* had really miscarried, or else he was afraid that she might again be with Child from the Continuance of his Visits after her *Miscarriage*, and especially from the Day of the Discipline. This was the Cause of his enquiring so bluntly of the *Abbess*, and the *Mistress of the Novices*, the first time, and even the first moment he saw them, whether *la Cadiere* had her *Menses*, that it might dispel his Fears. And he knows so well, that that was the Intent of this Demand, that he makes no scruple, according to custom, to deny it absolutely: but is it not proved by the Re-examination of the *Abbess*, and the *Mistress of the Novices*?

The last Proof of this *Abortion* is taken from these Words in the Accused's Letter of July 30. 1730. *Send me Word when, and how your Blessings returned: I beseech him, who is the only Source thereof, to shower them down upon you in yet greater Abundance; and that this Suspension, which has been put thereunto by your Faults, may be like a Dam broken down, after which the Waters overflow, and bear down all before them.*

The Accused had made several Notes upon this Letter in the Manuscript, whereby he pretended that this signify'd the Return of the *Stigmata*.

As we have shown in the *Compleat Case*, that these Expressions, and this overflowing of Waters, could not be apply'd to the *Stigmata*, but only to her *Menses*, he has not dared to mention them in his *Memorial* in the Article of *Abortion*. He has retrenched and abandoned all the Notes he had made in his Manuscript upon this Letter, and is satisfy'd with saying in the Discourse prefix'd to them, that this Passage refers to his Penitent's Letter of the 29th, wherein she informs him, that God had heaped upon her a Profusion of Graces; that the Comparison of Water to Grace is taken from the Gospel, and is familiar amongst Christians; and he reproaches us with having left out the Words *in him*, at the end of this Letter; *I am, in him, all that you have thought me, in the most happy and most serene Days*, in citing them in the *Compleat Case*.

'Tis

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'Tis surprizing, that the Accused will always apply his own Infidelity wrongfully to us. He need only consult the *Compleat Case*, page 179, and he will find the Words in *him*, which he charges us to falsely with having omitted. But let us return to the true Sense of these Words, and show that they can only be apply'd to his Penitent's *Menses*; and in order to this, we need only make the following Observations.

First, He falls into a very evident Variation: He said at first in the Notes in his Manuscript, that these Words referred to the *Stigmata*; nevertheless, he now agrees, that they are not apply'd to them, but to Grace. Variation is the Characteristick of a Lye.

Secondly, We are no Strangers to the Comparison of Water to Grace; but we do not believe that the Accused will succeed in persuading us, that these Terms can be applied to the Graces mentioned in *la Cadriere's* Letter of the 29th.

1. If he had designed to speak of the Graces mention'd in *la Cadriere's* Letter of the 29th, why should he have recourse to obscure intricate Terms? Why did he not use the Word *Grace*, or the *Waters of Grace*, and not the ambiguous Term of *Blessings*? Was there any thing improper or indecent in the Word *Grace*, to make him fly to Circumlocutions?

2. This Expression, *send me Word when, and how the Blessings are returned*, cannot be apply'd to the Graces mentioned in *la Cadriere's* Letter of the 29th; both because we never say, *when and how did the Graces return*, and because *la Cadriere* had explain'd that sufficiently in her Letter.

3. There is not one of *la Cadriere's* Letters wherein she does not mention the Graces she receives: Why then does not he ask in any other of his Letters when and how the Blessings are return'd? All this proves very evidently that these Terms in the Letter of *July 30*, can neither refer to the *Stigmata*, as he agrees, nor to the Graces mention'd in *la Cadriere's* Letter of the 29th, but to her *Menses*; the return whereof was so great a Subject of Joy to him, in dispelling his Fears and Alarms. What leaves no room to doubt it, is, that his Joy and Gallantry break out in this Letter, and especially in the last Expression: *I am, in him, all that*

that you have thought me, in the most serene, and most happy Days. Is this the Language of a sober Confessor, who preaches Grace alone to his Penitent; or that of a carnal Director, who being to act the Part of a Lover, makes use of a Lover's Style.

But in order to finish the Conviction of this *Spiritual Incest*, and *Abortion*, let us cite here the Depositions of some of the Witnesses to whom *la Cadiere* confess'd sincerely, at a time not to be suspected, part of the Criminal Liberties which *F. Girard* had taken with her.

Sister *Mary-Anne Boyer*, a Nun, deposes, *That la Guiol told her, that by the Care which F. Girard took of la Cadiere, and by his giving himself up so much to her, she very well knew that there must be something supernatural between them. La Guiol* deserv'd very well to be believ'd, when she said that *F. Girard* had given himself up to *la Cadiere*, and that there was something extraordinary between 'em. What a fine Account could she have given thereof, she who was the Confidante of this Mystery of Iniquity?

The Lady *de Reimbaud*, a Nun of *St. Clare's* at *Ollioules*, adds in her Re-examination, *That some Days before la Cadiere left that Convent, and at the beginning of her falling out with F. Girard, she said to this Deponent, That F. Girard was infinitely complaisant to her; that he visited her at her House at Toulon, when she was indisposed; that he made her lie down upon the Bed, laid Cushions under her, caress'd her, and took certain Liberties with her, which she did not explain to her; and that hereupon she answer'd, that she must have been endued with great Grace, not to have made suitable Returns, and that then she said to her, Mademoiselle, I always hated his Direction, but now I abhor it; that she had shown her Letters from the F. Rector, that she likewise told her, upon the Representations she made to her, that she blush'd thereat at present; but that then she had a value for him.* Thus have we proved that *F. Girard* made *la Cadiere* lie down upon her Bed, placed Cushions under her, and took such Liberties as she had not the Courage to impart to this Nun; but she told her enough to make her comprehend that he had debauch'd her. The Nun shows plainly that she comprehended it very well, when she answer'd, *Mademoiselle, I hated his Direction, but now I abhor it.* The Letters from *F. Girard*, which *la Cadiere* show'd her,

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and which made her blush, are a fresh Proof of their being composed a-new.

Theresa Lionne deposes, That she heard *Catharine Cadiere* say, since she came from her Country-House, and about the end of last October, that one Day when she came out of her Extasies, she felt the F. Rector's Hand in her Neck. and that on another Occasion, when she found herself lifted up into the Air, and took hold of the Arms of the Chair wherein she sat, the said Father Rector of the Jesuits pulled away her Hands, and exhorted her to resign herself, and let the spirit of God operate, which she would not do, and the pretended Miracle did not take place. Deposes again, that she heard the said *Cadiere* say, that God having revealed to *la Guiol* the Disobedience of her the said *Cadiere*, she was punished by the Discipline which the Father Rector enjoined her, and gave her himself in her Chamber; adding moreover, that she heard the said *Cadiere* say, that during the time of her Pains and Cholicks, she voided a sort of Mass of Flesh, turn'd into Blood, which she show'd the F. Rector, and which he carry'd to the Window and examin'd; which things being heard by the Deponent, oblig'd her to ask *la Cadiere*, if she had inform'd nobody thereof; to which she answer'd, that she had told it to *la Guiol*, who made her no other Answer, than to burst into a Laughter.

This Deposition proves that the Accused abused his Penitent when she was in her Extasies, because that she found his Hand in her Neck when she came out of one; it proves that he gave her the Discipline; it proves that *la Cadiere* voided a Mass of Flesh, which F. Girard went to the Window to examine; it proves that the Accused, in concert with his Confidante, imposed upon this poor young Woman, because F. Girard told *la Guiol* of *la Cadiere's* pretended Disobedience, and *la Guiol* made her believe that God had reveal'd it to her; it proves likewise that when *la Cadiere* acquainted *la Guiol*, whom the Accused had given her as a Confidante, with all that he did to her, she only laugh'd at it.

Magdalen Allemand deposes, That after *la Cadiere's* return from *Ollioules*, and after the first Exorcisms made by F. Nicholas, by the Bishop's Order, at her Country House, which is in St. Antony's Quarter, and some time before the prosecution began, *la Cadiere* sent for this Deponent to her

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House, and said to her in Friendship and Confidence; Child, I am glad to tell you, that all that you have seen in me was only Illusion and Imposture, and has quite ceased since the Exorcisms of F. Nicholas. That, in effect, she show'd her her Hands, where there did not so much as remain the Scars, nor any Marks of the Stigmata, which she had seen formerly upon the back of the said Cadiere's Hands, with a Scab, not having seen the Palms of her Hands. Farther says, that la Cadiere told her, that being in her Chamber, and depriv'd of her Senses, when she came to herself, she found herself sitting upon the Ground, and F. Girard sitting behind her, with one Hand upon her Side, within her Stays, which he probably had unlaced; and that being come to herself, he bid her lace herself. Says moreover, that la Cadiere told her, that being alone in her Chamber with F. Girard, being seated in a Chair, and F. Girard in another over-against her, she was seiz'd with an Extasy, but that finding herself puff'd up with a Sentiment of Vanity, she took hold of the Chair, and endeavour'd to resist it; but F. Girard, on the contrary, would have her let go her hold, and order'd her to give way to the Extasy, and that in this Dispute the Moment of the Extasy expired. Says farther, That la Cadiere told her the same Day, that la Guiol being at Church at Prayers, was informed by an Apparition of Jesus Christ, that she, Cadiere, had withstood the Grace of this Extasy, and that the said Guiol reproach'd F. Girard therewith, who came next Day to the said Cadiere, and entering her Chamber in a great Passion, gave her ill Words for having withstood this Extasy, and to punish her, order'd her to undress herself, which she would not; and after some Contests about it, fell into a Suspension of all her Faculties, and obey'd him, like a Child, and stript herself stark naked, having even pull'd off her Shift, and that then F. Girard, having a Discipline in his Hand, lash'd her therewith, after which he made her dress herself; and that F. Girard approaching her, unbutton'd himself, and that she being upon her Bed, F. Girard laid his Side upon her, and that she, Cadiere, knew not whether F. Girard did not enjoy her. Says moreover, That la Cadiere told her, that she being indisposed with her divine Sicknes, F. Girard came regularly to see her thirteen Days together, and lock'd himself in her Chamber, and making her lie down on the side of the Bed, and embracing her with one Arm, suck'd

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suck'd the Wound in her Side; that for a Fortnight F. Girard visited la Cadiere, and sent the Servant for some Water, and met her upon the Stairs and took it from her, which Water was very ill tasted, not knowing what he put therein. That the said Cadiere likewise told her, that having had a discharge of Blood, F. Girard bid her keep her Chamber; and that one Day having taken the Chamber-Pot and voided Blood therein, F. Girard went to the Window to examine it. Says moreover, that la Cadiere also told her that F. Girard took her Hands, which he laid upon his Side under his Habit. Says farther, that la Cadiere told her that almost every Night before she went into the Confessionary, F. Girard embraced and kiss'd her, after which they went into the Confessionary. Says that la Cadiere also told her, that F. Girard had kiss'd her Breech, and that as soon as he came into her Room, he put his Hand in her Bosom, which made her fall into an entire Suspension of her Senses, so that she knew nothing of what happen'd to her, only that she felt Pains like the Cholick. Says farther, that la Cadiere told her that once or twice being in Bed, F. Girard had uncover'd her, and said I see nothing, and then drew open the Window-Curtains to see.

La Batarelle deposes the same Facts. This is an Account of part of the Obscenities committed by this Director upon his Devotee. We shall make no Reflections upon these two Depositions, both because the Facts contain'd therein are too manifest to have need of a Commentary, and because 'tis enough to have transcrib'd them into this Memorial, which we did not dare to do in our first, without detaining the Mind any longer by Reflections upon Facts which Modesty would conceal from it; *Animus refugit*. We shall be satisfy'd therefore with making here two Observations, which show the Weight these Depositions ought to have, and that they are absolutely free from Suspicion.

First, *la Cadiere* told all these Facts to these Witnesses, at a time not to be suspected; not only before the Prosecution, and at a time when she could not imagine that she should be forced one day, in spite of herself, to declare them, but even at the time when she was at the Convent of Ollioules, and when, having the Reputation of a Saint, (since the Accused allows that she was then consulted like an Oracle of Holiness, by Persons of all Conditions) she had so much Interest in concealing things of this nature, which were

likely to give quite contrary Notions of her; this shows that it was the pure Truth, which came out of an ingenuous Mouth.

Secondly, In her Answers, which the Chancellor wrested from her by surprize, when he went to her House, she says that she had declared what pass'd between her and F. Girard, to *la Guiol, la Gravier, la Batarelle*, the Nuns and others: It cannot be said that this was premeditated, because she could not divine that the *Jesuits*, whose Interest it was so much to conceal this shameful Mystery, would be so far infatuated to send the Chancellor to her, to force her to reveal it upon Oath.

Were ever Crimes better proved than this *Spiritual Interest* and this *Abortion*, which the Law declares cannot be proved by Eye-Witnesses, and for the Conviction whereof conclusive Presumptions are sufficient, (*Cum clam, & occultè committi soleant Adulteria, & prohiberi Concubitus, sintque ob id difficilis probationis, factum hinc est, ut Præsumptionibus, & Conjecturis probari possint,*) as the Accused dares not deny? Does not this continual Intercourse; this continual Correspondence by Letters; do not these passionate Letters glowing with Love; this Discipline given by the Confessor to his Devotee; this Form of Confession; these criminal Liberties acknowledg'd by him; those whereof he is convicted by a Cloud of Witnesses; these frequent Visits with the Door lock'd; this Potion, which he owns he gave under the name of Water; this Mass of Flesh, and great Discharge of Blood; this Pot of Blood, which he owns to have been shown him; his Variation concerning this Pot; his Confession of having dissuaded her Mother from sending for Physicians; his asking the *Abbes*, and the *Mistress of the Novices*, the first time he saw 'em, if *la Cadiere* had lost no Blood; the Joy that breaks out in his Letter of July 30. on the news of the return of his Penitent's *Menses*; all those Witnesses to whom she own'd, in a time not to be suspected, the criminal Liberties he had taken with her, and these Facts of Abortion; all the unjust Means used by the *Jesuits*, to make *la Cadiere* vary, or to suborn Witnesses; the Letter which the Accused made the Lady *de Cogolin* write to that End; and the Recalling and Pardon of F. *Aubani*, to serve as a false Witness and Suborner: do not all these, I say, amount to a most entire

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Conviction of this *Spiritual Incest* and *Abortion*? The Court, by their Decrees, have condemn'd above 1000 Ravishers to the Punishment due to Rapes: But did they ever find, in any of their Accusations, half the Proofs which we have brought here? And must not we shut our Eyes purposely against the Light, and renounce the use of Reason, to make the least doubt thereof? After this will F. Girard say, that this Accusation is only the Effect of a Confederacy, and that their Spite is against his Habit.

But this is not the only Penitent whom he has seduced, since the Proceedings prove that he has also debauched several others, as we have observ'd in the *Com-pleat Case*, to which he has been able to make no Answer. And it is so true that he train'd up his Penitents in an odious *Quietism*, and a sort of *Fanaticism*, in order to seduce them the more easily, that he allow'd them to make frequent Parties of Pleasure, and lent them even the Clerk of the *Jesuits* for their Cook, notwithstanding which he made them receive the Sacrament every day, without Preparation, without Confession, and that at a time when he plung'd himself into all sorts of Filthiness with them. Did ever one single Man commit so many Abominations? And has the Law any Punishments adequate to his Crimes?

The Accused complains of our having extracted the Examples of *Mena*, and *Balthazar des Roys* out of Books that have been long decry'd; he adds, that they are odious Facts, the Falshood whereof has been very often demonstrated, and that they were repeated here, only to pain the Body whereof he is a Member.

1. *La Cadiere* extracted these two Examples, not from Books that have been decry'd, but from authentick Pleadings against the *Jesuits*, that are printed in *France* by Permission, and never were nor never will be decry'd. The *Memorials* and Pleadings of Advocates are not used to be proscribed, the Bar is above such Inconveniences; and these Examples, the Truth whereof is very well known, have so often been cited in Courts of Justice, and before the Parliaments, that it would not be Prudence to call them in question.

2. He reproaches *la Cadiere's* Advocate very wrongfully, with having transgress'd the Bounds of the Defence of his Cause, to launch out into envenom'd Strokes and

Calumnies against his Body. Does not the Accused know that these Examples are part of *la Cadere's* Defence? Has he forgot that Oratory admits of Arguments drawn from Examples, and that the Court has authoriz'd them in the Defence of Causes? Let him read all the Pleas and Memorials of Advocates, who have written or pleaded against the *Jesuits*, and he will see if they are not full of Examples much more foreign to the Cause, notwithstanding which the *Jesuits* have not dared to complain thereof, or at least if they have, it has been to very little purpose. In effect, is it of no use to prove that other *Jesuits* have perpetrated the same Crimes, in order to infer from thence, that 'tis not surprizing that *F. Girard* has stumbled there, and that 'tis necessary to put a stop thereto by a just Punishment? And this was the more lawful for us now, inasmuch as the Society, instead of disowning the Crimes and Conduct of this guilty Member, have espoused his Cause, in order to oppress and overwhelm us with the Weight of their undeserved Credit.

Far from wandring from the Defence of our Cause, we have deprived ourselves of Advantages which we might have reap'd not only from various Passages, that no doubt could not have been look'd upon as foreign to the Cause, but also of several other Adventures of the like nature, of which *Toulouse, Avignon, Marseilles, Rheims*, and divers other Cities still ring, and which we have however pass'd over in silence, altho' we could, and ought to have related every Circumstance. Is this the Behaviour of an unfriendly Advocate? In order to judge rightly hereof, the *Jesuits* need only compare *la Cadere's Memorials* with those that have been made against them in all the other Suits which they have had, they will easily discover the Difference, and the Moderation of these. Let us now go on to the *Subornation of Witnesses*.

Of the Subornation of Witnesses. As we have prov'd this *Subornation* after an unanswerable manner in the *Compleat Case*, we shall only recite the Proofs succinctly here, and refute all that the Accused has alledged with intent to weaken them.

His only Defence here is a general Denial of all the most notorious and best proved Facts, and a Heap of evident

Falshoods;

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Falshoods ; for which see Part I. of his *Memorial*, p. 134, 135.

All *Toulon* were seized with Indignation, when they saw this Denial of all these Facts, which are so notoriously known there. In effect, who is ignorant at *Toulon*, or even at *Aix*, that Father *Sabatier* is the Author of this shameful Prosecution ? He could not help owning it. Who is ignorant, we don't say at *Toulon*, and at *Aix*, but perhaps throughout the Kingdom, of the Violence that has been used to *la Cadriere* in the *Ursulines* Convent at *Toulon*, a Place so devoted to the *Jesuits*, to make her recede from her Complaint ; is not the Nature of her Variation a manifest Proof thereof ? Is not the Refusal of Confessors, in order to compel her to desist, and the Scene of M. *Berge*, guarded by Father *Sabatier*, and two Witnesses, to this Convent, on the same Account, proved by four Citations annexed to the Proceedings, as also by the Deposition of M. *Berge*, who owns that he would have forced *la Cadriere* to retract her Complaint, and that he refused to confess her, because she would not do it ? Who at *Toulon* does not know, that Father *Sabatier*, with other Persons, staid in the Bishop's Palace, in a Room adjoining to that where the Witnesses were examined, to dissuade those of *la Cadriere* from deposing the most enormous Facts ; and when they could not prevail, took from them the Copies of their Summons, and sent them away without being examined ? And is not the Chancellor's omitting of the most heinous Articles proved by the Re-examination of the *Nuns* at *Ollioules*, wherein they added all the Facts which the Chancellor would not take down in writing, and even deposed them by word of mouth ? But after all, need we be surprized that the same Man, whom we have convicted of having deny'd Facts, proved both in Writing, and by his own Confession, and who had the Face to deny his having a Copy of the Proceedings, and even to swear that he had none, should deny here all the Facts which we have just proved ? But let us briefly run over the Proofs of this *Subornation*.

The first is founded on the Nature of the Witnesses produced by the Accused under the Proctor's Name, who are all Persons devoted to the *Jesuits*, and most of them Penitents to Father *Sabatier*, and even the stigmatiz'd Penitents

tents of Father *Girard*; Must not a Man be very guilty to have recourse to such Witnesses?

In vain does he alledge, that *la Cadiere* by her Declaration, had pointed out Father *Girard's* Penitents for Witnesses; for besides that, she mention'd only two of them, viz. *la Guiol* and *la Gravier*, and that he could never have had the others examined legally; she only said, that she had acquainted *la Guiol*, and *la Gravier*, with the criminal Liberties which Father *Girard* had taken with her, and that they had confess'd the same to her: but she was far from looking on them as lawful Witnesses, or citing them as such, because she knew they were devoted to the Accused.

The second Proof of *Subornation*, is taken from the manner of examining the Proctor's Witnesses. To-day, for instance, they heard two Witnesses for *la Cadiere*, at Night the Chancellor, Proctor, and Register carried the Proceedings to the *Jesuits*, and plotted with them what false Witnesses they should examine next Morning, to make them depose the contrary: In effect, next day appeared two or three of Father *Girard's* Penitents under the Proctor's Name, who swore just the contrary to what *la Cadiere's* Evidences had deposed; thus did they go on during the whole Proceedings. The Accused knew not what to answer to this Objection.

The third Proof of this *Combination* and *Subornation* arises from the Nature of the Evidence given by all the Proctor's Witnesses, seeing that of forty-four examined at his Request, not one has accused Father *Girard*; nay, there is not one but has invented some false or some ridiculous Story, with intent to justify him, and to procure him either Facts tending thereto, or Objections against *la Cadiere's* Evidences. Thus has this Proctor prevaricated, can the Court suffer it to go unpunished?

In answer to this, the Accused denies, that the Witnesses produced by the Proctor, deposed so as to procure him any Facts tending to his Justification, or any Exception against *la Cadiere's* Witnesses. Were he less used to lying, he would have taken care how he had spoken after this manner.

The Court will make it appear by the Evidence of all the Witnesses produced by the Proctor, that they had no

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other View. This is so evident, that the Proctor had seven or eight examined as to the Lady *de Cogolin's* Letter, only to make them swear falsely, that *la Cadiere's* Relations had offered a Pension to *la Materonne*; and that it was not possible that she should surprize the Accused kissing *la Cadiere* in the Parlour, because there was no Hole in the Door: Whereas *la Materonne* does not say, that she saw them through a Hole in the Door, but that she surprized them, after having opened the Door.

The fourth Proof, is the Letter which the Accused made the Lady *de Cogolin* write; to which he answers, 1. That not only he did not dictate this Letter, but even that he knew nothing of it, and that 'tis false that the Lady *de Cogolin* owned the contrary. 2. That it was only an Answer to a Letter written by the Lady *de Beauffiere*. 3. That this Letter proves no *Subornation*, because it contains neither Promises nor Menaces. 4. That the Lady *de Beauffiere* never received this Letter, but it was intercepted.

But these are only evident Falshoods. For, 1. Besides that, 'tis not to be thought that the Lady *de Cogolin* would write such Letters of her own Head, and that the Offer of the Accused's Respects proves he was present, 'tis visible from his Stile. And must not one have entirely renounced Truth, to dare deny that the Lady *de Cogolin* said, that he, and the Lady *de Gerin*, the *Abbes*, had forced her to write this Letter, since that gave Rise to some Scenes which made a great noise at *Toulon*, and even in this City?

2. If this Letter is an Answer to one from the Lady *de Beauffiere*, it directly proves, that it is not the first of the *Subornation*, but that it was begun by some former Letters. Besides, is it not very scandalous to see, that it speaks of *la Materonne*, as of a Woman of a loose Life, when every one knows, that she is one of a rigid Virtue? But a guilty *Jesuit* treads all under foot, and has recourse to the most iniquitous Means to extricate himself from a false Step.

3. Was it necessary that Promises or Threats should be mentioned in this Letter, to prove the *Subornation*? For besides that, the Means conducing thereto are not wanting in a Letter, does not its Purport subsist to prove this *Subornation*; since Directions are given therein to the Lady

de Beauiffiere, whom to have examined, and what they should say; and she saw so plainly, that she was thereby charged with the Execution of an odious Plot and *Subornation*, that in order to encourage her, they tell her in this Letter, *Fear nothing for your own part, you shall not be exposed in any manner, or for any thing, that may create you the least trouble.*

Accordingly, the Accused knows so well that this Letter is a Proof of this *Subornation*, that he sticks to saying, that it was intercepted. But this is but a false Pretence, because it is certain that it was first received by the Lady *de Beauiffiere*, and that she did lose it till she had fully executed its Contents, as is proved by the Proceedings.

The fifth Proof of *Subornation* is, that 'tis justify'd by the Proceedings, that Father *Aubani*, and Father *Boutier*, *Observantins*, made use of the Bishop's Name to threaten the Nuns of *St. Clare*, who had deposed against Father *Girard*, which made a strong Impression upon their Minds; besides which, Father *Aubani*, though charged with a Rape, which had forced him to fly, has been recall'd, and promis'd his Pardon from the Spiritual Court, on condition he wou'd endeavour to procure Father *Girard* the same; and accordingly, he has both acted the Part of a false Witness, and a Suborner, in his Behalf.

The Accused, in Gratitude, says, that the Accusation of Father *Aubani* was only the Effect of *Materonne's* ridiculous Ascendant; and that he was not accused of ravishing a Girl of thirteen, but only of having used some *Indecencies* with her, and that he was cleared from this Imposture by her desisting from the Prosecution.

Father *Girard*, who never owns the Truth, though with reason, that it would be Ingratitude to own it here, he therefore calls a Rape committed on a Girl of thirteen an *Indecency*, and insists on her having desisted from the Prosecution, in consideration of 800 *Livres*, to be a Proof of the Calumny, and that that is sufficient to clear him. We own that there is no need of so much for a *Jesuit*, but an *Observantin* is no such privileged Person, and his Order neither thinking him absolv'd or innocent, prosecute him at this instant, and he is actually in Prison.

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The last Proof of Subornation is, that Father *Girard* has made four *Nuns*, his own and Father *Sabatier's* Penitents, depose falsely, that *Magdalen Panquet* told them *la Cadiere* was lock'd up, at her Uncle's, with the Prior of the *Carmelites*; when this *Madgalen Panquet*, on being examin'd, denied her having ever said such a Word.

Far be it from us to lose time in refuting the false Reasonings alledged by the Accused, to make it be believed, that there has been a *Subornation* of our side; we defy him not only to prove it, but even that any one ever offered to suborn Evidence against the *Jesuits*, and yet more, that ever they had a criminal Process, wherein they did not use *Subornation*.

As to the Plot which he would palm upon *la Cadiere*, her Brothers, and the Prior of the *Carmelites*, 'tis the most ridiculous Forgery in the World; to overthrow which, we need only make three Observations. First, that one must renounce common Sense to believe, that a young Woman, of a very reputable Family, and with a considerable Fortune, who had the Character not only of a Woman of Virtue, but even of a Saint, would form such an extravagant Design, as to pick a Quarrel with a *Jesuit*, with no other view, but to dishonour herself for ever. None but a *Jesuit* would be capable of asserting such a monstrous Absurdity.

Secondly, That she did not prefer her Complaint in Court voluntarily, or reveal this Mystery of Iniquity thro' wantonness, but was forced to it by the Chancellor, upon Oath.

The last is, that Father *Girard* cannot say that this Accusation is the Effect of a Combination against him, because he is convicted of all the Crimes wherewith he is charged, not only by a Cloud of unexceptionable Witnesses, but by his own Confession. There remains now only to refute some wretched Objections used by the *Jesuits* in soliciting this Cause, in order to circumvent the Equity of our Judges.

First, they say, that it is for the Interest and Honour of the Society, which is a very venerable Body, that Father *Girard* should be absolv'd, let him be never so guilty.

But, in the first place, it was in the Society's Power to avoid this noise: They need only have buried this shameful

ful-Mystery in eternal Oblivion, and not have forced this young Woman, against her Will, to reveal it. They need only have accepted the *Medium* proposed by M. Chandon, and not refuse it, and answer, that it was not Father Girard's, but the Society's Affair, and that they would have a Decree.

In the second place, the Crimes of a private Person injure the Order no farther, than they approve them, by protecting their guilty Member. 'Tis even in the power of the Order to acquire new Glory from thence, by disowning the Criminal, and punishing the Crime. Every one knows, that numerous Bodies are not all composed of Angels, and that amidst a great number, there are always some that are weak or wicked. This is not the first Member that the Law has punished, without the Order's suffering in their Reputation. Actions are personal, and the Shame, as well as the Punishment, falls only upon the guilty; *pœna sequitur Reum*. This is even the Principle of the *Jesuits* against the Order of the *Carmelites* and *Dominicans*.

But suppose, for once, that it is the Interest of the Society to have the Accused absolved, is it not enough that it is more the Interest of Religion to have him punished? And which ought to prevail, the Society or Religion? What Parallel! Is the Order of *Dominicans* and *Carmelites* less concerned for the Honour of their Members who are so innocent?

Secondly, the *Jesuits* say, that it is the King's Will that Father Girard should be found innocent. If they had imposed on the King's Justice, and thereby obtained a Rescript in his favour, the King, by the Example of a great *Roman* Emperor, would tell you, Gentlemen, the Sovereign can never do any thing in prejudice of the Law, and the publick Welfare; much less, in prejudice of Religion, whereof he is the chief Protector; and that when by false Representations a Rescript has been obtained from him, the Judges must not make it the Rule of their Judgments, but always follow the inviolable Laws of Justice, and the State. *Omnes cujuscumque, majoris vel minoris Administrationis, universa nostra Reipublica, Judices monemus, ut nullum Rescriptum, nullam Pragmaticam Sanctionem, nullam sacram Adnotationem, qua generali Juri, vel utilitati publica adversa esse videantur, in disceptationem cujuslibet*

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cujuslibet litigii, patiantur proferri, sed generales sacras Constitutiones modis omnibus non dubitent observandas. But how does it appear that it is the King's Pleasure? Where is the Rescript? Where are the Letters Patent containing such an Order? If his Majesty would have exempted the Accused from the Punishment of his Crimes, he would have opened to him the Treasure of his Mercy, although it ought always to be shut against the Prophaners of Religion; if he would not have had the Parliament determine this Affair according to the ordinary Rules, he would not have referred the final Decision thereof to them, but would have reserved it to himself. But is not this sacrilegious Calumny overthrown by two Decrees of the Council of State, of the 16th of *January*, and the 11th of *June* last, which ordain, that the Prosecution shall be carried on against Father *Girard*, at the Request of the Attorney-General, and at the Suit of *la Cadere*; and that it shall be determined according to the Statutes? Thus is the King's Pleasure shown by two Decrees that ought to be respected. Is it thus that the *Jesuits*, in order to save such a guilty Member, insult the Piety of the greatest Monarch in the World, and the eldest Son of the Church, in a Cause wherein he is so nearly concerned?

Lastly, The *Jesuits* would persuade us, that it is for the Honour of Religion to absolve the Accused, and that this is the only means to avoid Scandal. We agree, that when Crimes of this Nature are concealed, it is prudent in Prelates to punish them by private, but adequate Punishments, and thereby hide from the Publick the Knowledge of the Scandal. But when once these Crimes are revealed, when once they have been brought before a Court of Justice, what way is there to save the Honour of Religion, but by a Punishment as publick as the Prophanations were notorious? The Scandal is only in the Crimes themselves, and not in the Proceedings of the Law to punish them, much less in the Judgments which pronounce the Sentence. On the contrary, the passing over such Crimes as these in silence, or the acquitting those who are guilty of them, would be more scandalous than the Crimes themselves. This is not the first Director who has seduced his Penitents, and made the Sacraments, nay even God himself, if we may use that Expression,

pression, subservient to his Villany ; our Books are full of such Examples. And have the Parliaments thought it for the Interest of Religion to absolve such Criminals ? No, certainly. They have thought, on the contrary, that it was both for its Interest and Honour to punish them in such a manner as to repair the Injury they had done it by their Prophanations, and that it would be dishonouring it entirely, to let them go unpunished.

The Crimes of Father *Girard* have been reveal'd even by those who ought to have conceal'd them ; the whole Universe is informed thereof ; he has proved them himself by publishing his Letters, especially that of *July 22, 1730*, and *la Guiol's* of the *August* following. All Mankind have the Proofs and Arguments of the Parties concerned before their Eyes ; the Facts are made appear, and their Defences are seen by their instructive Memorials ; the Publick have taken Cognizance of this Cause, and are ready to pronounce a contradictory Judgment ; how can the *Jesuits* flatter themselves with the Hopes of imposing on them. We must therefore either sacrifice the Criminal to Religion that has been prophaned, or sacrifice Religion to the Criminal. This is the Extremity to which this Affair is now reduced. If the Accused is acquitted, both married Women and Maids will be made a Prey to debauch'd Directors, or to speak more properly, Confession will be abolished, and Religion entirely dishonoured ; this holy Religion, seal'd with the Blood of a God, will seem a Fable, and a Pagan *Metamorphosis*. This, Gentlemen, will be the Consequence of acquitting this Criminal. But such terrible Misfortunes are not to be apprehended from a Christian Tribunal, a Tribunal which has at all times given most evident Proofs of its Zeal for Religion. How glorious is it for the Parliament of *Provence* to be the Judges of such a famous Cause, the Cause of Religion, nay, of God himself, of him who tries the Judges ; a Cause which merits and takes up the Attention of the whole World ; a Cause, in short, which is worthy to be tried by a general Assembly of all the Senates in Christendom, that they might have thereby an opportunity of rendering their Glory immortal by the Justice of their Decrees. We hope, Gentlemen, that being animated with a Zeal for Religion, you will assert and maintain its most sacred Rights,

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Rights, and the Purity of its Tenets and Sacraments, with a holy Firmness. Be satisfied, that the King, who in the Choice he has made of you to be the Judges of this Cause, had only Probity and Wisdom in view, will be the first to approve, and extol your Virtue, Justice, and Integrity. *Vos ergo obtestorque Judices, ut in sententiis ferendis, quod sentietis, id audeatis. Vestram virtutem, justitiam, fidem, mihi credite, is maxime probabit, qui in iudiciis legendis optimum & sapientissimum quemque legit.*

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